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RELIGIOUS COMMUNICATIONS.

LIFE AND CHARACTER OF BISHOP HALL.

(Concluded from p. 688.)

THE three following letters, written by Bishop Hall, will convey a tolerably distinct idea of his character and habits of life; and, will, as I think, be found both interesting and edifying. The first presents us with a picture of his religious feelings; the second, of his private and domestic habits; and the third, of his public conduct. Taken together, they throw much light on the more prominent parts of his character.

" To Sir R. Darcy.

" If you ask how I fare: sometimes no man better, and if the fault were not my own, always. Not that I can command health and bid the world smile when I list. How possible is it for a man to be happy without these, yea in spite of them! These things can neither augment nor impair those comforts that come from above. What use, what sight is there of the stars when the sun shines? Then only can I find myself happy when overlooking these earthly things I can fetch my joy from heaven.

" I tell him that knows it, the contentments that earth can afford her best favourites are weak, imperfect, changeable, momentary; and such as ever end in complaint: we sorrow that we had them; and while we have them we dare not trust them.

" Those from above are full and constant. What a heaven do I feel within myself when after many traverses of meditation I find in my

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heart a feeling possession of my God! when I can walk and converse with the God of heaven not without an openness of heart and familiarity: when my soul hath caught fast and sensible hold of my Saviour: and either pulls him down to itself or rather lifts up itself to him: and can and dare secretly avouch I know whom I have believed: when I can look upon all this inferior creation with the eyes of a stranger; and am transported to my home in my thoughts; solacing myself in my view and meditation of my future glory and that presence of the saints: when I see wherefore I was made; and my conscience tells me I have done that for which I came; done it not so as I can boast but so as it is accepted; while my weaknesses are pardoned and my acts measured by my desires and my desires by their sincerity; lastly when I can find myself upon holy resolution made firm and square fit to entertain all events; the good with moderate regard, the evil with courage and patience, both with thanks; strongly settled to good purposes; constant and cheerful in devotion; and in a word ready for God, yea full of God.

" Sometimes I can be thus and pity the poor and miserable prosperity of the godless; and laugh * at

* I feel some difficulty in criticising single expressions, which almost two centuries ago may have conveyed to the mind of the reader a somewhat different sentiment from what they would now be considered as implying. I am unwilling, at the same time, to omit to remark, that I should greatly question whether the expression to which this note points, if used in the sense which it

their month of vanity, and sorrow at my own.

"But then again (for why should I shame to confess it?) the world thrusts itself betwixt me and heaven; and by its dark and indigested parts eclipseth that light which shined to my soul. Now a senseless dulness overtakes me and besots me: my lust to devotion is little, my joy none at all: God's face is hid and I am troubled. Then I begin to compare myself with others and think 'Are all men thus blockish and earthen? or am I alone worse than the rest and singular in my wretchedness?' Now I carry my carcase up and down carelessly; and as dead bodies are rubbed without heat, I do in vain force upon myself delights which others laugh at. I endeavour my wonted work, but without a heart. There is nothing is not tedious to me no not myself.

"Thus I am till I single myself out alone to Him that alone can revive me. I reason with myself and confer with him: I chide myself and entreat him: and after some spiritual speeches interchanged I renew my familiarity with him; and he the tokens of his love to me. Lo then I live again; and applaud myself in this happiness; and wish it might ever continue; and think basely of the world in comparison of it.

"Thus I hold on rising and falling: neither know whether I should more praise God for thus much fruition of him or blame myself for my inconstancy in good; more rejoice that sometimes I am well or grieve that I am not so always. I strive and wish rather than hope for better.

"This is our warfare: we may not look to triumph always: we must smart sometimes and complain; and then again rejoice that we can complain; and grieve that we can rejoice no more and grieve

been at present, could be altogether justified. The same remark will apply, in some measure, to such expressions as "familiarity with God," "contempt," &c.

no more. Our hope is if we be patient we shall once be constant."

"To my Lord Denny.

"Every day is a little life; and our whole life is but a day repeated. We can best teach others by ourselves: let me tell your Lordship how I would pass my days, whether common or sacred; that you or who-soever others, overhearing me, may either approve my thriftiness or correct my errors. To whom is the account of my hours either more due or more known?

"All days are His, who gave time a beginning and continuance: yet some he hath made ours: not to command, but to use. In none may we forget him: in some we must forget all besides him.

"First, therefore, I desire to wake at those hours, not when I will, but when I must: pleasure is not a fit rule for rest, but health: neither do I consult so much with the sun, as with my own necessity; whether of body, or, in that, of the mind. If this vassal could well serve me waking, it should never sleep: but now it must be pleased, that it may be serviceable. Now, when sleep is rather driven away than leaves me; I would ever awake with God. My first thoughts are for Him, who hath made the night for rest and the day for travel; and as he gives, so blesses both. If my heart be early seasoned with his presence, it will savour of him all the day after.

"While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect; my mind addresses itself to her ensuing task: bethinking what is to be done, and in what order; and marshalling as it may my hours with my work.

"That done, after some while meditation, I walk up to my masters and companions, my books; and, sitting down amongst them with the best contentment, I dare not reach forth my hand to salute any of them till I have first looked up to heaven; and craved favour of Him to whom all my studies are duly re-

ferred: without whom I can neither profit or labour. After this, no over-great variety, I call forth those which may best fit my occasions; wherein I am not too scrupulous of age: sometimes I put myself to school to one of those ancients whom the church hath honoured with the name of Fathers; whose volumes I confess not to open without a secret reverence of their holiness and gravity: sometimes to those latter doctors which want nothing but age to make them classical: always to God's book. That day is lost, whereof some hours are not improved in those divine monuments: others I turn over out of choice; these out of duty.

"Ere I can have sat unto weariness, my family, having now overcome all household distractions, invites me to our common devotions: not without some short preparation. These heartily performed, send me up with a more strong and cheerful appetite to my former work, which I find made easy to me by intermission and variety.

"Now therefore can I deceive the hours with change of pleasures, that is, of labours. One while mine eyes are busied; another while my head; and sometimes my mind takes the burthen from them both: wherein I would imitate the skillfullest cooks, who make the best dishes with manifold mixtures. One hour is spent in textual divinity; another in controversy; histories relieve them both. Now, when the mind is weary of other labours, it begins to undertake her own: sometimes it meditates, and winds up for future use; sometimes it lays forth her conceits into present discourse; sometimes for itself, often for others. Neither know I whether it works or plays in these thoughts; I am sure no sport hath more pleasure; no work more use; only the decay of a weak body makes me think these delights insensibly laborious.

"Thus could I all day, as ringers use, make myself music with changes: and complain sooner of the day for

shortness, than of the business for toil; were it not that this faint monitor interrupts me still in the midst of my busy pleasures, and enforces me both to respite and repast. I must yield to both while my body and mind are joined together in these unequal couples, the better must follow the weaker.

"Before my meals, therefore, and after, I let myself loose from all thoughts; and now would forget that ever I studied. A full mind takes away the body's appetite no less than a full body makes a dull and unweildly mind. Company, discourse, recreations, are now seasonable and welcome.

"After my evening meal, my thoughts are slight: only my memory must be charged with her task of recalling what was committed to her custody in the day; and my heart is busy in examining my hands, and mouth, and all other senses, of that day's behaviour. And now the evening is come, no tradesman doth more carefully take in his wares, clear his shop-board, and shut his windows, than I would shut up my thoughts and clear my mind. That student shall live miserably which like a camel lies down under his burden. All this done, calling together my family, we end the day with God. Thus do we rather drive away the time before us than follow it.

"I shew your Lordship what I would do and what I ought; I commit my desires to the imitation of the weak; my actions to the censures of the wise and holy, my weaknesses to the pardon and redress of my merciful God."

"To Mr. H. S.

"From the Tower, Jan. 24. 1644.

"Worthy Sir

"You think it strange that I should salute you from hence. How can you choose, when I do yet wonder to find myself here? My intentions and this place are such strangers that I cannot enough marvel how they met.

"But howsoever I do in all humility kiss the rod wherewith I smart as well knowing whose hand it is that weilds it. To that infinite Justice who can be innocent? But to my king and country never heart was or can be more clear; and I shall beshrew my hand, if it shall have against my thoughts justly offended either: and if either say so I reply not; as having learned not to contest with those who can command legions.

"In the mean time it is a kind but a cold compliment that you pity me; an affection well placed where a man deserves to be miserable: for me I am not conscious of such merit.

"You tell me in what fair terms I stood not long since with the world; how large room I had in the hearts of the best men: but can you tell me how I lost it? Truly I have in the presence of my God narrowly searched my own bosom. I have unpartially ransacked this fag-end of my life, and curiously examined every step of my ways; and I cannot by the most exact scrutiny of my saddest thoughts find what it is that I have done to forfeit that good estimation wherewith you say I was once blessed.

"I can secretly arraign and condemn myself of innumerable transgressions before the Tribunal of Heaven. Who, that dwells in a house of clay, can be pure in his sight that charged his angels with folly?—O God, when I look upon the reckonings between thee and my soul, and find my shameful arrears, I can be most vile in my own sight because I have deserved to be so in thine: yet even then in thy most pure eyes give me leave the while not to abdicate my sincerity. Thou knowest my heart desires to be right with thee whatever my failings may have been; and I know what value thou puttest on those sincere desires notwithstanding all the intermixtures of our miserable infirmities. These I can penitently bewail to thee: but in the mean time what have I done

to men? Let them not spare to shame me with the late sinful declinations of my age; and fetch blushes if they can from a wrinkled face.

"Let mine enemies (for such I perceive I have and those are the surest monitors) say what I have offended. For their better irritation my clear conscience bids me boldly take up the challenge of good Samuel—Behold here I am! Witness against me before the Lord and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? &c.

"Can they say that I bore up the reins of government too hard: and exercised my jurisdiction in a rigorous and tyrannical way insolently lording it over my charge? Malice itself perhaps would, but dare not speak it; or if it should, the attestation of so grave and numerous a clergy would choak such impudence. Let them witness whether they were not still entertained by me with an equal return of reverence as if they had been all bishops with with me, or I only a presbyter with them. Let them say whether ought here looked like despotical; or sounded rather of imperious commands than of brotherly complying: whether I have not rather from some beholders undergone the censure of a too humble remissness; as perhaps stooping too low beneath the eminence of episcopal dignity: whether I have not suffered as much in some opinions for the winning mildness of my administration as some others for a rough severity.

"Can they say, for this aspersion is likewise common, that I barred the free course of religious exercises by the suppression of painful and peaceable preachers? If shame will suffer any man to object it, let me challenge him to instance but in one name. Nay the contrary is so famously known in the western parts that every mouth will herein justify me. What free admission and encouragement have I always given to all the sons of peace that came

with God's message in their mouths! What missuggestions have I waved! What blows have I borne off in behalf of some of them from some gainsayers! How have I often and publicly professed that as well might we complain of too many stars in the sky, as too many orthodox preachers in church.

"Can they complain that I fretted the necks of my clergy with the uneasy yoke of new and illegal impositions? Let them whom I have thus hurt blazon my unjust severity and write their wrongs in marble; but if, disliking all novel devices, I have held close to those ancient rules which limited the audience of our godly predecessors; if I have grated upon no man's conscience by the pressure, no not by the tender of the late oath or any unprescribed ceremony; if I have freely in the committee appointed by the peers declared my open dislike in all innovations, both in doctrine and rites; why doth my innocence suffer?

"Can they challenge me as a close and back-stair friend to Popery or Arminianism, who have in so many pulpits and so many presses cried down both? Surely the very paper I have spent in the refutation of both these is enough to stop more mouths than can be guilty of this calumny.

"Can they check me with a lazy silence in my place? with infrequency of preaching? Let the populous auditories where I have lived witness whether having furnished all the churches near me with able preachers, I took not all opportunities of supplying such courses as I could get in my cathedral; and when my tongue was silent, let the world say whether my hand were idle.

"Lastly since no man can offer to upbraid me with too much pomp, which is wont to be the common eye-sore of our envied profession, can any man pretend to a ground of taxing me, as I perceive one of late hath most unjustly done, of too

much worldliness? Surely of all the vices forbidden in the Decalogue, there is no one which my heart on due examination can less fasten upon than this. He that made it knows that he hath put into it a true disregard (save only for necessary use) of the world; and of all that it can boast of, whether for profit pleasure or glory. No no; I know the world too well to dote upon it. While I am in it, how can I but use it? but I never care, never yield to enjoy it. It were too great a shame for a philosopher, a Christian, a divine, a bishop to have his thoughts grovelling here upon earth; for mine they scorn the employment; and look upon all these sublunary distractions, as upon this man's false censure with no other eyes than contempt.

"And now sir, since I cannot, how secretly faulty soever, guess at my public exorbitances, I beseech you, where you hear my name traduced learn of mine accusers whose lincean eyes would seem to see farther into me than my own, what singular offence I have committed.

"Shortly then, knowing nothing by myself whereby I have deserved to alienate any good heart from me, I shall resolve to rest securely upon the acquitting testimony of a good conscience, and the secret approbation of my gracious God: who shall one day cause my innocence to break forth as the morning light, and shall give me beauty for bonds; and for a light and momentary affliction, an eternal weight of glory.

"To shut up all, and surcease your trouble, I write not this as one that would pump for favour and reputation from the disaffected multitude; for I charge you that what passes privately betwixt us may not fall under common eyes: but only with this desire and intention to give you true grounds, where you shall hear my name mentioned with a causeless offence, to yield me a just and charitable vindication. Go you on still to do the office of a true

friend, yea the duty of a just man, in speaking in the cause of the dumb, in righting the innocent, in rectifying the misguided; and lastly the service of a faithful and Christian patriot in helping the times with the best aid of your prayers; which is the daily task of your much devoted and thankful friend,

“JOS. NORVIC.”

The large extracts which I have made from the Bishop's narrative of the more remarkable passages of his life, and particularly the letters now inserted, seem to render it unnecessary to dwell at much length on his character: its more prominent features are sufficiently obvious: I will therefore confine myself to a very few observations in conclusion.

The first thing which I shall notice in Bishop Hall, is that rare union of contemplation and action which marked his religious character. There are some persons who appear to be strangers to what may be called the contemplative life. Though they do not by any means disregard communion with God, or indeed communion with their own hearts, yet these things are attended to rather as parts of duty than as sources of enjoyment: their life may be regarded as almost exclusively a life of action. Others have been so engrossed by contemplation, as to lose their relish for action: the former has constituted the whole of their religion; and their piety has consequently degenerated into mysticism, and sometimes has assumed a darker and more odious aspect. From enthusiasts of this stamp, perhaps no age or nation can boast an exemption: witness the Vedantis and Hushangis of the East; the Pythagoreans and French Quietists of the West. But Bishop Hall, while, like the French Quietists, he appears to have found in contemplation a perpetual source of enjoyment; and, like them, may have loved it for the sake of the pleasures which it afforded; did not, like them, suffer it so to ab-

sorb the mind as to interfere with the active duties of life. With him, contemplation became the handmaid to action: his devotion issued in practice. While his soul could spring to other worlds, and there hold sweet intercourse with the Father of spirits, he was no less the laborious minister of Christ, the faithful pastor of his flock, the vigilant overseer of his diocese, the indefatigable instructor and peacemaker of the church.

Another prominent feature in the character of Bishop Hall, was his childlike simplicity. All art or disguise was as foreign to his feelings, as truth and simplicity were to the mind of Cromwell. It may be doubted, however, whether a sufficient degree of prudence and reserve were always combined with his simplicity: and some of the inconveniences and distresses which he experienced in the course of his life might be traced to this defect. It is curious, at the same time, to remark the contrast between the texture of the Bishop's mind and that of his style: the former, simple, open, and artless: the latter, laboured, artificial, and I had almost said, affected; full of quaintness and antithesis; and apparently aiming to shine as well as to instruct. This, however, was the vice of the age; the effect of the prevailing mode of education, and of the popular taste, on a mind naturally quick and susceptible: and cannot, therefore, be fairly considered as detracting from the simplicity of his character.

Bishop Hall, though accustomed to take a comprehensive and liberal view of the subject of religion, does not appear to have possessed much enlargement of mind on general subjects. I cannot discover, in what he has written, much discrimination of character, much quickness of penetration into the causes and effects of events; or any enlightened conception of the nature of English liberty. He speaks of the incomparable wisdom of James the First in exaggerated and disgusting terms; and his

eyes appear entirely closed to the errors and faults which have stained the early part of Charles's reign.

It would perhaps be unreasonable to expect to find, in that age of rancour and violence, a man, who held so elevated a station as that of Bishop Hall, exempt from the influence of prejudice and passion. In justice, however, to his character, it must be said that he surpassed all his contemporaries in candour and forbearance towards the hostile party. Nor was his moderation less conspicuous on the theological points then so fiercely contested both at home and abroad. And this spirit of moderation he not only cultivated in his own breast, but assiduously laboured to communicate to others, as many of his treatises will testify. Towards the papists, however, he seemed to regard some severity as allowable, perhaps as commendable; and his keenest shafts are directed against them.

I might have further remarked on Bishop Hall's incessant industry; his dependence on God, which was unbounded; and some other points: but as these will sufficiently appear from the preceding extracts, and as this sketch has already grown to a size far beyond my original intention, I hasten to bring it to a close; and shall therefore only subjoin a short notice of the works of this bright ornament of our church.

It is probably known to most of my readers, that the works of Bishop Hall have been recently collected, and published in ten volumes octavo, by the Rev. Josiah Pratt; being the first complete edition of his productions which has appeared. The Bishop's Contemplations form the first and second volumes: his Paraphrase on Hard Texts occupies the third and fourth: the fifth volume contains his Sermons; the sixth, his Devotional Works; the seventh and eighth, his Practical Pieces; the ninth, his Controversial Tracts on the questions at issue between the Church of England and the Romish Church on the one

hand, and the Non-conformists on the other: his Miscellaneous Works in Prose and Verse compose the tenth and last volume. In editing these volumes, Mr. Pratt has added considerably to their perspicuity by shortening the enormous length of the paragraphs; by availing himself of the modern improvements in the art of punctuation; by more clearly marking both the principal and subordinate divisions of the subjects discussed; and by correcting, except in the poetical pieces, the old orthography. No change has been made in the author's style. The references to Scripture have been verified; ample Tables of Contents, and a copious Index, have been added; and explanatory notes have been occasionally introduced. In short, the admirers of Bishop Hall have nothing left to desire, except a more complete view of his life than has hitherto been given. The Editor tells us that he possesses ample means of gratifying this desire: in the dearth, therefore, of materials for this purpose, of which I have frequently complained, I trust that Mr. Pratt will adopt some expedient, either by a separate publication, or through the medium of some periodical work, of putting the world in early possession of those yet unrecorded particulars of this venerable prelate's history which may have reached his hands.

To the Editor of the Christian Observer.

PERHAPS your correspondent S. S., in your number for September, as well as others of your numerous readers, may be gratified by a further illustration of Psalm cxxi. 6, if you think proper to insert the following extracts of a letter from India.

S. T. T. O. P.

" — I know not how to make you understand our mode of life, in a climate so different, and among people of such different habits, from your own. The heat induces a lau-

guor and depression you have no idea of; after my public services in the hot seasons, my coat has been perfectly damp from perspiration. You will see then the necessity of being carried in palankeens, as a shade also from the sun, which frequently *smites mortally* those who are exposed to it. It is a fact, too, that the *moon-beams have a pernicious influence*: meat hung up, exposed to moon-light, will not take salt, but taints and spoils speedily; when the same kind of meat, kept from the moon-light, has taken salt, and keeps good some time."

To the Editor of the Christian Observer.

If the inclosed should prove worthy of insertion in the Christian Observer, it is much at your service. It is from the French, and signed with the author's name.

Clapham, Nov. 24. 1809. E. WILKINSON.

OBSERVATIONS ON THE ARMENIAN VERSION OF THE BIBLE.

The king of Armenia and his people were converted to the Christian religion about the commencement of the fourth century. They soon gave proofs of their zeal and sincerity by translating into their vernacular tongue all the Greek, Hebrew, Syrian, and Chaldaic works which related directly or indirectly to the religion of Christ. Their chief attention was directed to the most ancient and correct copies of the LXX. which at that period was considered to be more faithful and valuable than the Hebrew text.

The Armenians as well as the Persians, during the darkness of paganism, adopted the alphabetical characters of the Gebers, which consisted of nine-and-twenty consonants only. But, upon the introduction of Christianity, they employed the Greek and Syriac characters in the sacred books, on account of the close intimacy established by religion among those nations. However, as they were found insufficient to con-

vey the proper sounds in the Armenian, Mesrob, a learned man, invented in A. D. 406, at the request of the king and the patriarch Isaac the Great, seven vowels; and established, by means of public schools, the use of the six-and-thirty letters of the Armenian language, as they now remain. After this, Isaac applied himself to a translation of the Bible from the Syriac version of the LXX. which was completed in 411. But the respectable patriarch, who was not guided by that self-love which attaches more merit to its own work than to public utility, finding that his copy had been corrected from very imperfect versions, and wishing to procure more correct and ancient exemplars, he dispatched Mesrob to Atticus, patriarch of Constantinople, about the year 420. The primate of the Greek church promised to make every research possible.

In 426 Isaac renewed his request to Sisinius, the successor of Atticus, and sent at the same time forty young men to Edessa, Alexandria, Constantinople, and to Athens, to be instructed in the languages and sciences, and to carry back with them the best works both sacred and profane. Some learned personages, who resided in the capital of the Greek empire, by order of Isaac, to superintend the affairs of their nation and collect MSS. received in 431, from the hand of the patriarch Maximilian, a very ancient and superb copy of the Septuagint in Greek, with the canons of the council general of Ephesus. Delighted with so choice a gift, Isaac and Mesrob began in 433 a new translation of the Old Testament. They also translated the New Testament from the most ancient and correct Greek version which they could procure.

Since that period the Armenians have used no other version, and it has always remained pure and intact. We shall cite a few examples, to prove that it has undergone fewer variations than others. In Gen. i. 27, it reads, *et fecit Deus hominem ad*

imaginem suam: the last three words are not in the Greek version. In Judges vii. 6, the Armenian reads, *et factus est numerus eorum qui ambuerunt manu suâ et linguâ suâ*: in Greek it is, *in manu suâ, ad os suum*. In 1 Samuel xxv. 1, the Armenian version reads, *consurgens David descendit in desertum Maon*. All the other versions give *Pharan*. Now it is evident from sacred geography, and from the context even, as the next verse begins with *et erat homo in Maon*, that *Pharan* is a mistake. — Matt. xxvii. 17. *Quem vultis ex his duobus vobis dimittam? Jesum Barabam, an Jesum dictum Christum?* The word *Jesum* does not occur in any other version. — Acts vi. 9. All the versions read thus, *surrexerunt autem de Synagogâ, quæ appellatur libertinorum*. The Armenian text reads *Libistinorum* or *Lybiorum*. Now we know that there were at that period many Jews in Lybia, but it is not clearly proved who were those *libertini*, or freemen. Hence Milius, Roland, and Sincellus, think it should be *Libistinorum*.

The Armenian version has been highly celebrated by many learned men for its antiquity, purity, harmony, and elegance of style. Lacroz has designated it as the "queen of versions;" and it is very certain that the French and English polyglots would not have remained so imperfect, if the *savans* of the reign of Louis XIV. as well as the English, could have had access to the precious MSS. with which Europe has been enriched since the publication of those celebrated works.

DE CIRBIED.

To the Editor of the Christian Observer.

I OBSERVE that Dr. Shuckford, in Book XII. of his *Connections*, attempts to clear up a well-known difficulty in the Book of Numbers, of reconciling God's command to Balaam, with his subsequent anger against Balaam for obeying that command. He says the words

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כִּי הָרֵן הָיָה (in Numbers xxii. 20) ought to be translated "because he went of himself," i. e. without staying for Balak's messengers to come in the morning to call him. He had no leave to go at all, unless the messengers came in the morning again to him. I should feel obliged if some of your critical readers would inform me whether such a translation can be supported.

A. S.

To the Editor of the Christian Observer.

SHOULD the following critique be thought to cast any light on that part of Scripture which it is intended to elucidate, and be deemed deserving a place in your useful publication, it is at your service for insertion.

D.

"Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening: they perish for ever, without any one regarding it." Job, iv. 18, 19, 20.

Job and his friends dwelt in Arabia, and it is extremely probable that Eliphaz, in the present instance, speaks agreeably to the customs and circumstances of his country.

The houses in Arabia are generally built of white clay, and covered with reeds: their foundations are laid in the dust, or sand; the country affording no firmer basis on which to build.

These habitations are exposed to all the accidents of that climate, such as violent winds, and large moving pillars of sand, called sand-floods, by which they are liable to be blown down, or overwhelmed and crushed to the ground, together with their inhabitants, unless they can effect a timely escape.

Oftentimes they are crushed "before the moth" (or rather, the moth-worm, as the Hebrew word signifies)

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which lodges, either in some part of their dress, or in the furniture of the dwelling; and not unfrequently survives man, secure, for a time, from the general ruin, by reason of its slender form, and of the soft and yielding nature of the material which it occupies.

These desolating calamities more generally begin about sun-rising, and usually continue till towards evening; and men perish "from morning to evening *without any one regarding it.*" As all that neighbourhood is subject to the same common desolation, there is no man to regard, or assist his neighbour; and they who live at a distance from the scene of misery have no means of approaching, to afford aid.

Angels dwell in heaven, remote from scenes of human misery, and exempt from calamity, secure and immortal; men dwell in houses of clay, a feeble protection and mean habitation, exposed to affliction and death each moment of their existence: and "*much less,*" than angels, worthy the Creator's trust. St. Paul calls the human frame an "earthly house:" and this earthly house, the temporary habitation of an immortal spirit, by the ordinary course of nature must soon moulder, decay, and perish, if not subject, as is often the case, to untimely dissolution. It is an house of the feeblest and most precarious structure, only a tabernacle, whose "pins are soon drawn and cords loosed, and then the body returns to dust as it was."

For the Christian Observer.

ON THE MANNER IN WHICH THE SCRIPTURES ENFORCE LOYALTY, AND AT THE SAME TIME FAVOUR CIVIL LIBERTY.

THAT the Scriptures discourage tyranny and favour civil liberty, may be made, in some measure, to appear from a part of the sacred history which has been occasionally appealed to in support of monarchical power. The Jews, it has

been said, were placed under the single authority of Moses, and afterwards of Saul. But let it be recollected, that, in becoming thus subject to Moses, they were delivered from the tyranny of Pharaoh. The Almighty "heard their cry by reason of their taskmasters, and he helped them." Never was the indignation of God against tyranny more strongly marked, than in the history of the deliverance of that singular people from the bondage which they had endured in Egypt. The very institutions, also, which were given to the Jews, evidently suppose a tendency in man to conduct himself with too much rigour towards his inferiors, and abound with preventives to this evil. Slavery, it is true, was permitted: it was, however, much restricted. Cases in which immediate manumission was a duty, were specified; a Sabbatical year was appointed, in which every Jewish slave was to be emancipated; and a year of Jubilee, in which the slaves of every description were to be set free. The very appointment of the Sabbath was intended, among other things, as a humane provision for the ease of the lower orders, and as a protection of the poor against the too great disposition to exact labour on the part of the rich. The laws which forbade *usury*, and required a periodical absolution from all debt, were conceived in the same spirit. It was in a great measure by poverty and debt that the lower order of Romans were brought into a state of servility by the Patricians. The prevention of usury, and the periodical extinction of all existing debts, served to prevent a similar degradation of the inferior order of Jews. The Jewish laws were calculated to encourage agriculture, rather than commerce and manufactures; and in this respect they were favourable to general happiness and freedom.

The vehement denunciations of the divine wrath against all who should be guilty of oppression, so common in the writings of the prophets of the Old Testament, may be

cited as another proof of the friendliness of the Scriptures to civil liberty. No other sin is so severely, or so frequently, denounced; idolatry, perhaps, alone excepted. The cause of the poor is continually described as that of God. He is represented as the Father of the fatherless, and the God and Judge of the widow. The worship offered up by the oppressor is declared to be no acceptable service, and his very fasting to be an abomination. Love to man, as well as God, is the foundation of the Decalogue; and to love God with all our hearts, and our neighbour as ourselves, was understood, by every well-instructed Jew, to be "more than whole burnt-offerings and sacrifices."

The New Testament provides no less effectually for the happiness of the lower orders, and for their deliverance from every kind of tyranny. It subjects kings to the King of kings, by plainly revealing a judgment-day, on which "small and great" must appear before him. It instructs magistrates that they are to be a terror only to evil-doers. It commands masters to give unto their servants that which is just and equal, and to forbear threatening; knowing that they have a Master in heaven. It exhorts parents not to provoke their children to wrath; and husbands to love their wives, even as Christ loved the church. It forbids all the fierce and angry passions; discredits pride and selfishness; and enjoins the most deep humility and the most enlarged beneficence. It requires us to be imitators of Him who, though Lord of all, took upon him the form of a servant and went about doing good.

It may further be observed, that the New Testament has remarkably elevated the lower orders, by describing us as all brethren in Christ.—It is but too natural to the mind of man to feel contempt for no small portion of his race; and this spirit is the main support of every species of tyranny and oppression. The Jews despised the other nations of

the earth: the Greeks and Romans esteemed all, except themselves, barbarians: the white inhabitants of the globe have generally contemned the black. But in the Gospel we are taught that God hath "made of one blood all nations of men;" that "he hath appointed a day, in which he will judge the world in righteousness;" and that "there is no respect of persons before God:" "in Christ Jesus there is neither Greek nor Jew, neither male nor female, neither barbarian, Scythian, bond, nor free." Accordingly, "Honour all men," is one of the precepts of the New Testament; for there is an immortal soul in every child of Adam; and even the weakest brother is said to be one "for whom Christ hath died." Rejoice, then, O ye poor, that ye are exalted; and ye rich, that ye are brought low: for the believing servant is the Lord's freeman, and the believing master is still a servant of the Lord.

Such is the equality of the Gospel. It teaches that men are equal in their origin; equal in their end; equally subjects of God's government; equally the care of his providence; equally invited to partake of the blessings of his Gospel, and to become sanctified by his Spirit; equally designed, if they accept his grace, for glory, honour, and immortality; equally destined to become "kings and priests unto God." For a little time they have to act their several parts in this world; but, in the eye of faith, the present life is so short, and eternity so long, that the believer, anticipating the final issue, almost overlooks the diversity of their temporal condition.

This view of the equality of man has had a principal share in improving the condition of the lower orders. As many of us as have any particle of these sentiments, respect the image of God in a fellow-creature. Once he was nearly confounded, by the lords of this lower world, with the brutes that perish; and then his labour was exacted, and

his blood flowed, much after the manner of those of a brute; but we now baptize him at his birth "in the name of the Father, of the Son, and of the Holy Ghost;" and we pronounce over him at his grave, that "this corruptible shall put on incorruption, and this mortal shall put on immortality."

The effect of this change of sentiment has been very extended: it has diminished wars; it has discouraged bloodshed; it has softened the general manners; it has given a new character to society; it has brought all orders in the state much nearer to each other. Many erroneously suppose tyranny to characterize only princes; but recent events in another country have shewn that it may signalise the chief enemies to royalty; and that the same fierceness of spirit, which at one time is employed to overthrow monarchy, may soon afterwards be occupied in substituting a still more despotic tyranny. The oppression to which the Scriptures are opposed is general. It is the oppression both of kings and of consuls; of monarchies, of aristocracies, and democracies; as well, indeed, as of mixed governments, for even these may become the tyrants of the people. The Scriptures chiefly aim, however, to extend the influence of mildness through the community. They are against the tyrannical monarch and the haughty minister; and they are also against the fierce demagogue and the noisy oppositionist. They are against the intolerant churchman, and the violent dissenter, and the impassioned sectarist. They are against the severe landlord and the arbitrary master. They are against all the little tyrannies of lower life: against the harshness, not only of masters to servants, but of servants to under-servants; against cruelty even to the brutes.

It remains for me to notice the manner in which the Scriptures combine, with their regard to general humanity, and to the interests of

civil liberty, the duty of loyalty and obedience to established government. Their demand upon us is in this respect most peremptory. They are not accustomed to qualify their language after our manner, by suspending the duty of allegiance on the condition of receiving what we please to deem adequate protection; and the reason is obvious. They are zealous on the point of our obedience: they do not assume exceptions to the rule to be likely often to occur; and they are not accustomed to concern themselves with extreme cases. They say, therefore, "Let every soul be subject to the higher powers: for the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Children, obey your parents *in all things*. Wives, submit yourselves to your own husbands; for the husband is the head of the wife. Servants, be obedient to your masters: not only to the good and gentle, but also to the forward." How broad and unlimited are these several precepts: and, indeed, if one is to be qualified, why not all? Doubtless there is many a subject, who would have liked to see his own spirit of resistance to the government, or his own theory of civil liberty, more favoured than he finds it to be by these passages: doubtless, also, there is many a high-spirited servant, many a refractory son, and many an unaccommodating wife, who would wish the rule of duty to have been laid down in a manner which would have admitted of more indulgence to their respective humours. Christ, however, and his apostles, have specified no exceptions*; and if we venture to

* There is, of course, one general exception in all these cases, which is conveyed to us in the intimation that we are to "obey God rather than man;" but the range of this exception will be found, in practice, to be much more limited than some impetuous and impatient minds are apt to suppose.

make them for ourselves, let us remember, that we incur a most awful responsibility, and are acting as judges in a cause in which we are parties, and in which we, therefore, ought to suspect that we may be prejudiced.

The earnestness of Scripture on the side of obedience to authority, is remarkably consistent with its universal spirit. Our religion is a religion of general humility and meekness, of patience and forbearance, of forgiveness of injuries, of unwearied kindness and love. It suggests to us the art of subduing our adversary by returning evil for good, and thus heaping coals of fire on his head. The world had long tried the effect of a high and vindictive spirit, in vindicating their rights and securing the good order of society, when the Prince of Peace appeared, and counselled us to attempt to rectify what was evil by taking a directly contrary course. "Blessed," said he, "are the meek; for they shall inherit the earth"—"Blessed are the poor in spirit; for theirs is the kingdom of God." "For what glory is it," said his apostle, "if when ye are buffeted for your faults ye take it patiently: but if when ye do well, and suffer for it, ye take it patiently, this is acceptable to God: for even hereunto are ye called."

I do not mean, by any of these observations, to intimate that the inhabitants of this country ought to exercise no jealousy towards their rulers, or that the most ministerial party among us is always the most Christian. The passages of Scripture which I have quoted carry no such meaning, in my apprehension. I conceive, however, that they may serve strongly to reprove some ardent spirits among us; and that it well becomes the CHRISTIAN OBSERVER occasionally to remind its readers both of the friendly aspect of our religion to the general cause of civil liberty, and also of the very commanding tone in which it prescribes loyalty and obedience.

S. P.

FAMILY SERMONS. No. XII.

Psalm lxxxix. 47.—Wherefore hast thou made all men in vain?

The Psalmist composed this Psalm under great dejection of mind. Disappointed in those hopes of happiness and prosperity which he had formed, and which he supposed to have been founded on the promises of God; and reduced to a state of distress; he is led to take a survey of the miseries of human life, its shortness and its vanity; and, impatient perhaps of the sufferings he experienced, he breaks out into this passionate expostulation: "How long, Lord, wilt thou hide thyself? For ever? Shall thy wrath burn like fire? Remember how short my time is. Wherefore hast thou made all men in vain?" As if he had said: Oh spare the rod of thine anger! Consider how short my life is, even at the longest; how much more so under the chastenings of thy hand; for we consume away in thine anger, and perish under thy wrathful displeasure. Wherefore hast thou made all men in vain—as they appear to be made, if their life, vain and short as it is at the best, be farther abridged, and rendered still more wretched, by the severity of thy dispensations?

Such reflections might very naturally occur to a person in the Psalmist's situation, who would be disposed to see all things through a gloomy medium; and, considering the shortness and vanity of life, would be apt to conclude that all men were made in vain—or for nought, as it is rendered in the old translation.

In another point of view, however, short as human life is, it does not appear to be in vain. On the contrary, purposes of the very highest moment may be answered by it. We shall therefore divide this discourse into two parts, corresponding to these two different views of the value of human life.

I. If, then, we consider life as terminating in this world, and form our

estimate of it from the degree of worldly enjoyment which it is calculated to afford, man almost seems to have been made for nought. This will appear from a consideration of several particulars.

1. Consider the *shortness* of life. The images to which it is compared in Scripture are those which most strongly express its fleeting and transitory nature. It is like a dream; like a watch in the night; like a shadow that departeth; like grass, which in the morning groweth up and is green, and in the evening is cut down, drieth up, and withereth. All that is certain in life is what is past; and how short does that appear! Ten or twenty years appear of long duration when we look forward to them, but how differently do they appear in the review. And at the end of the longest life, long as it may appear to those who are still young and thoughtless; yet the man of fourscore years, who forms his estimate from experience, will tell you only of its shortness: to him it seemeth only as yesterday that is past.

2. But if this life is to be regarded as the whole of our existence, it is not its shortness merely which may tempt us to inquire, Why are all men made in vain. Consider, in the second place, its *uncertainty*. Short as life is, even when extended to its natural period, how often do we see that period shortened; a portion of it broken off, perhaps forcibly, or at least suddenly, and without warning, in the midst of health and strength which seemed to promise many years' continuance! Thus "man dies, and his expectations perish." His schemes and plans, for the accomplishment of which years were still wanting, are all cut off in a moment: cut off, as it were, by accident, without any fault of his own, and without any regard to the useful and important purposes which he was employed in executing. How little does Death consider our plans! The deep-laid schemes of villainy, or the righteous purposes of the just;

the enjoyments of pleasure long and eagerly pursued, and now within the grasp, and the honest endeavour to provide for a numerous and indigent family; are with equal abruptness arrested, and for ever terminated, by his resistless stroke. Who can say of any project that he has formed, that he shall accomplish it? Who can say, To-morrow I will do this, or will go thither; for who knoweth what a day may bring forth?

3. Survey also the *sufferings* to which this short life is exposed; the natural calamities which belong to man; the diseases, of which the seeds are sown in his frame; the various accidents to which he is liable, and from which no prudence or foresight can exempt him. Look at the page of history, and consider what man suffers from man; the dreadful effects of wars; the barbarous desolations of which we read in every age of the world; how many cruel tyrants have been permitted to sport, as it were, with the pangs of their fellow-creatures; how many have been undone by unjust laws, unrighteous judges, or perjured witnesses; what terrible proscriptions, and bloody persecutions, have wasted mankind;—and you will be forced to confess, that if in this life only we have hope, we are most miserable. Indeed, the history of mankind is little else but the history of dreadful events; and a great part of it, whatever pains may be taken to palliate its enormities, can scarcely be read by a humane man without amazement and grief: and the spectacles of misery which present themselves on every side, if this life were the whole of existence, would force us to say, Why hast thou made man in vain?

4. Look, in the fourth place, at the *business and end of life*, and the same reflection will forcibly recur. I say nothing of the labour and discipline which are necessary to form us for active life; the difficulty with which suitable employments and stations in life are obtained; the hardships which we have to en-

counter, the frauds which are practised upon us, the risks we are obliged to run, and the disappointments we meet with, in the pursuit even of a bare subsistence:—of these I say nothing—though, in truth, they are felt very acutely; for the labour of years, and the utmost prudence and exertion, cannot be entirely lost, as they often are, without the most painful emotions. But what, I would ask, is the *business* of life? What is the *end* for which so much toil is endured, so many cares and anxieties sustained? Simply this; to go on suffering the same cares and anxieties, and undergoing the same toil. How great a portion of mankind is doomed to labour hard, in order to gain, by the sweat of their brow, what?—merely the means of supporting life and continuing the same round of labour. And even those who are in more affluent circumstances; those whose labours have been successful, and who have acquired all that their hopes could aspire to; what have they obtained? Still their great object is to carry on life, to continue the enjoyment of health, to guard against the decays of nature, to refresh the body with rest and with food, that the same course may be continued. And is this all, it may be asked? Is the same repetition, year after year—the same round of food and rest, and solicitude and vanity, and short and mixed pleasures, and hopes and disappointments—is this life? How justly, then, may those, who even possess all the advantages which fortune can give them, exclaim, Wherefore hast thou made all men in vain!

Such reflections as these will naturally occur to every person who sits down to survey human life and to compute its value. He will consider the large proportion of time in childhood and youth, which is necessary to prepare us for action; the amount of what is consumed in taking the rest and food which our bodies require, or employed in procuring the necessary subsistence and the conveniences and accommodations of

life: and, after all these are reckoned up (these means of living, rather than life itself), how little remains of life! What then is life but a mere shadow? Lord, Wherefore hast thou made all men in vain?

II. But however obvious such a view of life may be, and however natural such reflections upon it, I proceed to shew that that view is imperfect, and those reflections unjust; and that they are founded on that partial conception of the true nature of life, which those entertain, who, making the enjoyments of this world their end, are disappointed of their hope. Let us look at life in another and juster point of view. Let us consider it as giving us an opportunity of doing the will of God; let us connect it with a future state; let us associate it with the redemption effected by our blessed Saviour; and then life, short as it is, and vain as it is, acquires a new, an infinite value: then shall we see that God has not made man for nought.

1. What then is life? Is it merely to eat and drink, and to enjoy sensual pleasure? Is that to be called life in man, which he shares in common with the brutes that perish? Do we so forget our dignity? Why have we an immortal soul capable of knowing and serving God?—Here, then, a most important view of life opens itself to us. We live not to eat, and to drink, and to labour; but we eat, and drink, and labour, in order that we may live, live to God; in order that we may fulfil the will of our great Creator, and glorify his name. Now this is done when his will is made the rule of our lives, and his glory the end of our actions; when we exercise dispositions becoming our situation in this world, and agreeable to the obligations which we owe to God. In this light, the events of life become comparatively unimportant, and the duties connected with them are alone of consequence. With such views, it will become a matter of indifference whether a man is poor or rich, fortunate or unfortunate, in life.

These are only circumstances which are to be regarded as trials to call forth the exercise of proper dispositions: they are only means to produce the end of honouring and glorifying God, by resignation and trust, in adversity; by humility and thankfulness, in prosperity; and by a diligent discharge of the duties we owe to God, in every varying condition of life. Thus viewed, life will not be thought vain because we meet with hardships and disappointments. Let but the great object of life be to serve God, and those evils will become very inferior considerations; indeed, of little or no moment, when compared with the great end of life. If, then, we would view life justly, we must consider it in connection with the powers and capacities to serve God with which he hath endowed us. But are we acting according to this view? The inquiry is one, which the period of the year at which we have arrived renders peculiarly seasonable. To what are our desires and hopes chiefly directed? To the attainment of the things of this life; of the means of carrying on life with more comfort, and less inconvenience, and less danger of suffering? Alas! besides that this is a vain expectation, which we cannot realize, we are mistaking the very end of life. We are wrong in the very foundation on which we build. What else constitutes the mere animal life of the brute beasts? Let us, then, propose to ourselves another, a nobler end of life; an end unconnected with those changing circumstances and events which it is not in our power to controul. Let us propose to ourselves the fulfilment of God's will; and to that end, let us study that will; let it be our intention, our object to perform it fully; and then there will be no reason left to complain that God has made his creatures in vain.

2. Let us further consider human life in reference to a future state, and its importance will rise upon us. If, indeed, God had terminated our being with this present life, we

might have been ready to exclaim, Wherefore hast thou made man in vain? But when we carry our views forward to that eternal state, of which this life is but the beginning, and in comparison of which it is but as a point; when we reflect that the soul which quits the dying body, and that body, though dissolved into corruption, shall again unite, and shall live together for ever in a new state; when we consider that this eternal life will be either miserable or happy, according to the manner in which we spend our short earthly existence; surely this life becomes of infinite importance; an importance proportioned to that infinite happiness, or infinite misery, with which it is inseparably connected.

How short-sighted is man! How blind to points of transcendent importance! How eagerly, at the same time, are his thoughts, his hopes, his fears, engaged in contriving schemes for the enjoyment of the next day, or the next year, or the next fifty years! It matters not which we suppose; they are all expressions of the same amount; they are all equally mere moments of time, whose difference cannot be perceived, when viewed in connection with eternity. But what folly, or worse than folly, is it, that, with such care about the body, which will shortly perish; about the world, which in a few days or years will vanish from our sight; we should so little concern ourselves about our immortal souls, and about that eternal state, in which we shall live for ever when this dream of time is over! When we shall have existed ten thousand years in another world, where, I would ask, will be all the cares, and fears, and enjoyments of this? In what light shall we then look on the things which now transport us with joy, or overwhelm us with grief? What trifles will they all appear! But how infinitely more trifling, and worthless, must they appear to the mind, which, while it contemplates them, duly realizes

eternity!—Eternity! awful word! well fitted to awake us from our dreams of worldly happiness! In the prospect of eternity how do the councils of princes, the plots of ambition, the revolutions of states, the rise and fall of empires, shrink into nothing. Ponder, I pray you, on that eternal state to which the flood of time is rapidly hurrying you along. You see your fellow-creatures around you dying; you take a hasty glance at the shifting scenes which present themselves to your view, but the harmony and end of which you perceive not; and you ask, Why was man made in vain; why does he come into life, so speedily to part with it and with all its joys? You see man, indeed, departing at the gate of death, but you see not the extent of country before him. All the busy tribes of men who have succeeded each other on the stage of life, but whose memorial has long since perished, of whom no trace remains in this world: these all live in another state, the objects and attainments, the happiness and misery of which are such as to confer, on each individual who enters it, an importance that far outweighs all the perishing things of this transitory life. And is it true that our happiness, in that future state of being, depends on our life here? If it be, who can sufficiently express the value which, in this view, the present life acquires? Awake, then, thou that sleepest! thou that dreamest of days and years, awake, to contemplate ages:—thou that lookest at a family, a sect, a tribe, survey assembled worlds:—thou that art oppressed with the pains, and aches, and weakness of a vile body, behold a spiritual body, pure and free from infirmity:—thou that buriest all thy hopes in the earth on which thy foot treads, behold the state of immortality and glory which will remain after this earth is burned up, and the elements have been dissolved with fervent heat:—Oh look to that state! Let all thy hopes cen-

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tre in that happiness, which can only then be said to commence when all thy schemes of worldly greatness and worldly enjoyment are abandoned, are extinguished for ever.

3. Let us take a survey of human life, in the third place, as connected with the *work of redemption*, and we shall find that man is not made for nought. Few and evil as the days of our pilgrimage appear to be, a mixture of vanity and vexation; yet see how the glory of Christ, and of God through him, are connected with it. What a value is stamped on life, what honour upon man, when we behold the only Son of God taking upon him that life, and coming into the world for our redemption! Shall we deem men to have been made in vain, when the Only Begotten of the Father has given his life a ransom for theirs? Here, indeed, we see the true dignity of man. He may become one with Christ, and Christ with him. Much as human life is chequered by misfortunes, degraded by low and mean pursuits, defiled by sin, burdened with care, oppressed with sorrow, and abridged by death; it is more than ennobled by the solicitude which the Almighty has shewn for it; by the bounty of Heaven, which daily ministers to its necessities; by the love of Christ, who gave his own life a ransom for sinners; by the offices he has undertaken on behalf of those who apply to him; by the means of grace provided for the benefit of their souls; by the promises held out to them in the Gospel; and by the influence of the Holy Ghost shed abroad in their hearts. Is man then made in vain, who has the Spirit of God for his guide; the Son of God for his redeemer; the Almighty for his father; the Gospel for his direction, hope, and consolation; and heaven for his home? No, he is blessed and favoured indeed. He is honoured with privileges and blessings resembling those of angels.—But what do I say? Are, then, men in general thus honoured? Alas! with respect to many we shall still

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be constrained to say, Wherefore are men made in vain? But, my brethren, how stands the case with respect to us? Is it our care to be found united to Christ by a living and true faith? Is it the great aim of our lives to be partakers of that grace and peace which he communicates? Have we renounced the world, with its pomps and vanities? Do we say in our hearts, "Away with its glittering, perishing follies; I seek a more substantial good. I have an immortal soul, and I seek its salvation. I am a sinner, and I long and labour to be delivered from my sins. I want to enjoy communion with my God and Saviour, and to be made meet for a better world above." If such are our hopes and desires, we are living in the only sense in which life is valuable: and without this, we have still to learn the very end of man, the very end for which we were created and placed in the world.

To conclude; Is life of such unspeakable moment, and yet is it so short in its duration? What an additional value does it derive even from this circumstance, which may seem, at first sight, to detract from its worth! In this view, a day, even an hour, much more a year, swells to a vast importance. If life be so un-

certain; if almost the only thing certain in life is, that we shall die, we know not how soon; if the probability be that many of those who read these lines, or hear them read, shall not survive the year on which we are now entering; what manner of persons ought we to be in all holy conversation and godliness! Are we laying this to heart? Do we feel that life is too valuable to be wasted in pursuits which have no importance beyond the present scene of things; that we have a great work to do, and little time for its accomplishment; that death is at hand; that the Judge standeth at the door? Do we feel this? Then let us improve the precious, though fleeting, moments. They may be improved so as to make us partakers of the favour of God and of eternal happiness. Short as life is, it is long enough to answer this purpose; and when this purpose is answered, it matters not how soon life is terminated. It will be continued to greater advantage in another state. Happy those who act under these impressions! They are the views which Christianity gives of this world and this life.—Lord, "so teach us to number our days that we may apply our hearts unto wisdom." Amen.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM very fond of family pictures, whether furnished by the hand of the painter, or by the scarcely less graphic pen of the accurate historian. Of this latter species of family pieces, I know of none which have more strongly the stamp of verisimilitude impressed upon them, none more natural and impressive, than some of those preserved to us in the Scriptures. Now, amongst the

causes in which my fondness for paintings of this kind originates, this is one: that I am accustomed to consider them as worlds in miniature; as exposing to the curious eye half the springs by which the great machine of society is moved; as exemplifying the practices of man upon a reduced scale; as exhibiting, in a sort of cork model, many of those arts and stratagems, which, in that great family the world, the dexterous part of the community practise upon the

weak. It was with a view of collecting some information of this kind, that I was examining the family picture of Laban, as sketched in the twenty-ninth chapter of Genesis. It consists of a father, some sons, and two daughters, Leah and Rachel: and "Leah was tender-eyed, but Rachel was beautiful and well-favoured."

I trust that I shall expose myself to no imputation of irreverence to the sacred volume by affirming, that, because a family are introduced to our acquaintance there, they are not therefore entitled to our veneration. Indeed, the religion which could hold out this family coterie to our admiration, would bring its own principles under suspicion; and therefore we are bound to condemn the Labans, as a testimony of our respect for the Bible.

The crisis at which I take the family, is when Jacob becomes an inmate in their house. The first object of the family arrangements appears to have been to *get off* the "tender-eyed" Leah. I fancy to myself the various stratagems which are played off on the Patriarch, to bring him to the feet of Leah. The oblique insinuation, the broad hint, with all the intermediate weapons of this species of war, are not suffered to rust in their scabbard. Jacob hears, as though by accident, of the superior virtue of the elder, and sometimes of her superior dower. The brothers play the part of factors in the market: they shew and puff the vendible commodity. The whole party busy themselves in varnishing what is blemished, in veiling what is really odious, in balancing concealed beauties against palpable deformities, in forcing out every feature or quality which may be misinterpreted into agreeable. Leah herself, whose co-operation cannot be called in question, is sometimes the agent, and sometimes the inventor, of a plot. Rachel, the gentle Rachel, is perhaps the only unwilling actor in the family drama. She, however, is dutiful and affectionate,

and therefore consents to play her part. She is silent, that Leah may speak; is cold, that Leah may be affectionate; is inattentive, that Leah may be vigilant.

But all the domestic artillery is pointed in vain at the bosom of the Patriarch; and for this simple reason, that "Jacob loved Rachel." At length, therefore, the ordinary arrows from the quiver of match-making being shot fruitlessly away, a new instrument of attack is hammered out upon the family anvil. "It came to pass" in the evening of that day which Jacob conceived was to unite him to Rachel, that "Laban took Leah his daughter, and brought her to him. And it came to pass that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? Did I not serve with thee for Rachel? Wherefore then hast thou beguiled me?"—It will be admitted, I conceive, that a plot more gross, more insulting, more unprincipled, never disgraced the matrimonial annals. It is really refreshing to hope that none of the parties reaped all the harvest they expected from their ingenuity; and that the family motto of the Labans ever after was,

"Flebam successu posse carere dolos."

But, to return to my first observation, that these family pictures often present us the world in miniature; that they "hold the mirror up to nature," and shew us society as it really is; I shall proceed to prove that the scene thus acted upon the private theatre at the Well of Haran, is every day performed upon the great theatre of the world.

Septimius saw *Brumia* in grave society. He thought her a little too critical. But her parents persuaded him it was nothing but an honest indignation at vice; that she was in fact, by nature, charitable to a weakness; that she was one of those mild spirits who

"Constrain themselves to *drive*, but love to draw."

Septimius married *Brumia*; — but

when the night, the darkness of the honey moon, the dream of a short month, was over, and the "morning" came—"behold, it was Leah!"—Brumia was a scold. And her wrath had this peculiarity, that in her view Brumia least wanted reproof, and Septimius most wanted it, of any two people in the world. I need not say they are miserable.

Phaon met Sappho in her father's library. He soon discovered that she had scaled heights in literature usually deemed inaccessible to female adventurers. Phaon sometimes suspected that her acquaintance with the classics might have been advantageously extended, for that, wholly occupied with the Muses, she seemed to have banished the Graces out of the circle of her society. He suspected also, that, in her zeal for metaphysics, she had dedicated so much time to the mind as to think too little of the body. How far these objections might have weighed with Phaon, it is difficult to judge. Sappho herself having frequently commended the multitude of the ancient ablutions; having lauded the dexterity of the Roman ladies in the menage; having told the story of "these are *my* jewels" with considerable emphasis; having assumed, more than once, that nothing in the end must tend so effectually to correct the taste, as a familiar acquaintance with the ancient tunics;—and the mother having more frequently hinted that all is not gold which glitters; that those who looked the cleanest were not the cleanest; that a rectified mind is the best security for a neat person; that a sensible woman would always conceal from a man her labours in the family machine, would let him see the fruits without shewing him the culture, would admit him before the curtain to the performance of the piece, without carrying him behind the scenes to handle the ropes and candles; and having brought all these allusions to bear upon the case of Sappho, who "of all women did most, with the appearance of doing

least:"—at length Phaon married Sappho. But when the "morning" came—when the necessities of life opened the eyes of Phaon, and he looked for Rachel—"behold, it was Leah!" Sappho was a slut. She loved any one ancient better than the particular modern to whom Providence had joined her. She made better verses than pies; stopped a breach in the walls of Troy, but not the holes in her stocking; was deep in poetic quantities, but could not do a sum in arithmetic; was accurate in Roman measures, but barely knew a pint from a quart; esteemed inattention to personal cleanliness a test of mental superiority, as the brighter the flame of the lantern the blacker its coats. At length, from that being true of her which her namesake affirms of herself,

"Veste tegor vili—nullum est in crinibus
aurum

Non Arabo noster rore capillus olet,"

she soon found that there was more than one Phaon who could run away.

Benevolence was the darling virtue of Donatus. He saw *Sensitiva* weep for a fly which lost its leg in a cream-jug: and though he thought her sensibility somewhat disproportionate, and would have preferred one stretch of her finger to save the little perishing glutton, to a flood of tears; still he could not help being softened towards a woman who could weep for any thing. When, however, his eyes were opening to her real character, an old aunt took upon her to close them. She descanted with due eagerness upon the value of sensibility: it was so delicate, so easy of guidance, so feminine, so sure a guide in the way of duty. It was the parent of benevolence, the queen of "intimate delights." Did some kind coadjutress, some twentieth cousin, for the sake of eliciting an answer in the presence of Donatus, suggest to this veteran champion of the family interests, that sensibility might be misplaced or excessive; she would answer, 'Sensi-

bility "has some pains," but dullness "no pleasures." In the universal frosts of society it was impossible to be too warm. And as to misplaced sensibility, persons might, at first sight, conceive it to be the foible of her *Sensitiva*; but could they see her, as she did, eyes to the blind, and feet to the lame, they would no longer dispute her claims to that precise measure of feeling best calculated to make a benevolent man happy.' The "sweet Philanthropist," indeed, was the name by which she was re-baptized in the family.—All this was too much for Donatus. He married, and in the morning—"behold, it was Leah!" *Sensitiva* was indolent, selfish, affected, and silly. As that inimitable man, Mr. Prig the auctioneer, could say as much of a ribband as a Raphael, so *Sensitiva* could weep as much for an entangled fly as for a slaughtered army. Great things were small in her sight, and small great. No degree of suffering in others could rouse her to active duty; nay, the pretended acuteness of her feelings was the apology for inactivity: the sight of an hospital or sick room was too much for her delicate frame: she shunned the miseries she ought to have relieved. She was, in short, what the sensitive plant is among plants, infinitely tender and absolutely useless. Donatus humoured and nursed her for two years; but happening to discover that she fainted by rule, he now leaves her to break her rule or to keep it at her pleasure.

Eusebius was a man of real piety, and determined to marry only a woman of piety. He met *Theodosia* for the first time in the crowded church of a vagrant popular preacher. There were few there so young, and so apparently devout. He thought indeed, at first sight, that her religion had more of parade and grimace than was absolutely essential to a sober Christian. He would have been more pleased, also, to have seen rather less of the white of her eye; and rather to have conjectured

that her hands were devoutly clasped, than to have been compelled to notice it. But then, not only the parents and relations of *Theodosia*, her religious friends, the circle in which she moved, her sect (for, though a churchwoman, she contrived to belong to a sect), took up the cudgels in her behalf. Her experience, her familiarity with scriptural language, her precision in stating doctrinal truths, her acquaintance with the state of parties, her promptitude where others hesitated, her perspicacity where others doubted, her abstinence from certain interdicted (properly interdicted) amusements, and her courage in rebuking even her elders; were all recognized, displayed, commended, idolatrized. *Eusebius*, a real lover of religion, was taken in the net thus cast for him by these fishers of men, and yielded himself captive to *Theodosia*. When the "morning" came—when the business of life called her from doctrine to practice, from the abstract statement to the practical exposition of her principles—"behold, it was Leah!" *Theodosia* seldom carried her religion without the circle of a prayer-meeting, or beyond the walls of her church. She seemed to forget, that, as the manufacture is not in general to be consumed on the spot of its production; so religion, if it is cultivated at church, should be exhibited elsewhere. Her piety was like one of those lamps said to have been discovered in ancient vaults, which have gone out immediately upon their exposure to common air. She pushed none of her doctrines to their practical consequences; as if it were enough to possess the wheels of the watch, without the addition of the hands. She was dogmatical, bigoted, and presumptuous. She had spiritualized the Bible till she left it no substance. If *Eusebius* mildly complained of the state of his house, he was instructed that her attention was fixed upon a "house not made with hands." *Eusebius* was sometimes almost tempted to wish her

husband had been of the same ethereal texture. If he pleaded for an increased attention to her children and relations, her answer was ready; "if any man do the will of my Father, the same (and no other) is my father, mother, husband, children." The necessary occupations of the closet were made to apologize for the neglect of every other duty. It might have been thought, that, as when Moses returned from communion with God in the mount the divine glory was impressed upon his face, so she, in the frequent contemplation of the Son of God, must have transplanted some of the lines of his portrait into her own character; but, unlike the prophet, she brought nothing from the mount but its thunders. Intercourse with God seemed to render her, not too good, but almost too bad, for intercourse with her fellow-creatures. Her faith in Christ appeared to embrace his atonement alone; whilst the imitation of Christ was esteemed scarcely a duty.—It grieves me to describe the melancholy, though perhaps not unnatural, influence of this upon Eusebius. By degrees he began to associate with his notion of religion the character of Theodosia; and to transfer his dislike of her to the principles she professed. He began, for his mind was somewhat narrow, to esteem all profession hypocrisy, faith an inoperative principle, and serious religion little better than a charter for systematic gloom and crossness. After this change, Theodosia not unfrequently closeted a knot of chosen spiritual physicians, in consultation upon the case of her husband, where his infirmities and errors were freely canvassed and condemned. They prescribed in vain; for though the symptoms of the disease were plainly stated, the source was concealed. Let Theodosia take the case into her own hands; as she who gave the wound can best bind it up: and that husband, who has been injured by her negligence of domestic duties, may, under the aid of a merciful Providence, be won by

beholding her chaste and affectionate "conversation, coupled with fear."

Benevolus, who is a friend of Eusebius, and who was deterred by his example from any matrimonial enterprise within the precincts of the sanctuary, caught eagerly at the praises bestowed by a large family circle upon *Amanda*. With them, practical virtue was all, and *Amanda* the queen of the practical virtues. *Benevolus* was, however, too good a man to be satisfied with the act without the principle; but the case of his friend had perhaps disposed him too much to covet the one, even at the expense of the other: and if circumstances ever roused his vigilance, the family circle was instantly on the alert to hush it. The mother, in particular, was unusually skilled in tracing back actions to their principles; and where others saw only a building, she saw the foundation. *Amanda* was, in fact, the creature of impulse and accident; but the sagacious parent discovered and stated a motive for every thing she said or did. A sort of analytical process was continually carrying on in the family laboratory, by which every word and movement of the daughter was traced up to some grand leading principle. 'Wherever you see actions, *Benevolus*, you need never suspect principles. If there is an *effect*, there must be a *cause*. If there are *fruits*, there must be a *tree*.' Such were the family maxims, and *Benevolus* was the victim of them. He married; and when it was "morning"—when he came to examine *Amanda* in the light of the sanctuary—"behold, it was Leah!" He then discovered that the same external *effect* may flow from a variety of *causes*; and that a *fruit* fair to the eye may be produced by a corrupt tree. *Amanda* acted either from no principles, or from false principles. She was gentle, but worldly; and in all she did, strove either to please herself, or to please the world. *Benevolus* now rues the consequences of his precipitancy, and of the manœuvring of

those around him. His wife seldom wounds, but she never delights or improves or satisfies him. She is either capricious in her conduct, or theatrical, according as she regards her own pleasure, or that of the world.—If he touches the chord of religion, there is nothing within her which answers. The Bible is to her almost a dead language. Much occupied with worldly concerns, he had hoped that the retired life of a female would supply a fund of heavenly-mindedness, on which he might draw on the return from his business to his family; but he found as much of the world in his drawing-room as on the Exchange. As she advances in life, her gentleness decreases, and her love of the world increases. And what is worse, Benevolus himself is fast taking the infection. Commerce with the world does much towards alienating the mind from God; and there is little hope for him who has the breaches widened at home which are opened abroad. It might have been hoped, that his superior sense and principles would have carried her along with him: but the tendency to fall in our nature is so much stronger than that to rise, that in this, and almost every other instance, the result is, that the best sinks to the level of the worst. Though an inferior luminary, therefore, Amanda has attraction enough to draw Benevolus after her; and she has now scarcely any cause to complain that his principles are too rigid, or he any disposition to inquire whether she has any principle at all. Theodosia will probably die an antinomian, and Amanda a sceptic; Eusebius a hater of serious religion, and Benevolus indifferent to all.

Such, sir, are some of the fruits of domestic intrigues, which I myself have witnessed. I might go on to shew, how the persevering Rachel has proved to be the obstinate Leah; how designing relatives have palmed upon credulous bachelors, sickness for tenderness; rudeness for openness; stupidity for modesty; levity

for cheerfulness; bitterness for wit; crookedness for a fashionable stoop; &c. &c.: but I trust I have said enough to answer my purpose, which may be stated in two words—I wish young people to use their eyes, and old people to hold their tongues.

COLLEBS.

To the Editor of the Christian Observer.

Much has been said in your pages at different times respecting the Gypsies, and the means which it is incumbent upon us, as Christians, to employ for their religious instruction. Of the suggestions which have proceeded from your correspondents on this subject I perfectly approve: but I have thought that it would be desirable that your readers should know something more of this strange people than they can obtain from these communications. An acquaintance with those whom we wish to influence, must precede any effective attempt to improve their condition. On this account I have thought that it would not be an useless task to furnish you with some information respecting the Gypsies. The sources from which I have drawn it are not indeed remote, as I have chiefly consulted the *Encyclopædia Britannica*; but still, that bulky work may not be accessible to all your readers.

S.

The Gypsies made their first appearance in Germany about the beginning of the sixteenth century. Historians inform us, that when Sultan Selim conquered Egypt, in the year 1517, several of the natives refused to submit to the Turkish yoke, and revolted under one Zinganeus; whence the Turks call them Zinganees; but being at length surrounded and banished, they agreed to disperse in small parties all over the world, where their supposed skill in the Black Art gave them an universal reception in that age of superstition and credulity. In the compass of a very few years they gained such

a number of idle proselytes (who imitated their language and complexion, and betook themselves to the same arts of chiromancy, begging and pilfering), that they became troublesome, and even formidable, to most of the states of Europe. Hence they were expelled from France in the year 1560, and from Spain in 1591. And the government of England took the alarm much earlier; for in 1530 they are described, by Stat. 22. Hen. VIII. c. 10, as "an outlandish people, calling themselves Egyptians; using no craft nor feat of merchandise; who have come into this realm, and gone from shire to shire, and place to place, in great companies, and used great subtle and crafty means to deceive the people; bearing them in hand that they by palmistry could tell men's and women's fortunes; and so many times, by craft and subtilty, have deceived the people of their money; and also have committed many heinous felonies and robberies." Wherefore they are directed to avoid the realm, and not to return under pain of imprisonment, and forfeiture of their goods and chattels; and upon their trials for any felony, which they may have committed, they shall not be entitled to a jury *de medietate linguæ*. And afterwards it is enacted, by 1st and 2d of Philip and Mary, c. 4; and 5th Eliz. c. 20, that if any such persons shall be imported into the kingdom, the importer shall forfeit forty pounds. And if the Egyptians themselves remain one month in the kingdom, or if any person, being fourteen years old, whether natural born subject or stranger, which hath been seen or found in the fellowship of such Egyptians, or which hath disguised him or herself like them, shall remain in the same one month, at one or several times, it is felony without benefit of clergy. And Sir M. Hale informs us, that at one Suffolk assizes no less than thirteen persons were executed upon these statutes a few years before the restoration. But, to the honour of

our national humanity, there are no instances more modern than this of carrying these laws into practice; and the last sanguinary act is itself now repealed by 23 Geo. III. c. 54.

In Scotland they seem to have enjoyed some share of indulgence; for a writ of privy seal, dated 1594, supports John Faw, Lord and Earl of Little Egypt, in the execution of justice on his company and folk, conform to the laws of Egypt; and in punishing certain persons there named who rebelled against him, left him, robbed him, and refused to return home with him. James's subjects are commanded to assist in apprehending them, and in assisting Faw and his adherents to return home. There is a like writ in his favour from Mary Queen of Scots, 1553; and in 1554 he obtained a pardon for the murder of Numan Small. So that it appears he had staid long in Scotland, and perhaps some of the time in England; and from him this kind of strolling people might receive the name of Faw Gang, which they still retain.

A very circumstantial account of this singular race of vagrants has been lately given, in an express *Inquiry* concerning them, written in German by H. M. G. Grellman, and translated by Mr. Raper. It is incredible to think how this regular swarm of banditti has spread itself over the face of the earth. They wander about in Asia, in the interior parts of Africa, and like locusts have overrun most of the European nations. In the reigns of Henry VIII. and Queen Elizabeth, as we have seen, they were set up as a mark of general persecution in England; yet their numbers do not appear to have much diminished. Spain is supposed by Mr. Twiss to contain 40,000 of these vagrants; but by others, 60,000; and by some, even double that number. They are less numerous in France, in consequence of the strictness of the police. In Italy they abound, especially in the dominions of the church, on account of the bad police, and the prevalence

of superstition, which permit and entice them to deceive the ignorant. They are scattered, though not in great numbers, through Germany, Denmark, Sweden, and Russia; but their chief population is in the south-east parts of Europe, which seem to be the general rendezvous of the Gypsy nation. At a moderate computation, Europe contains more than seven hundred thousand of these vagabonds.

For near three centuries they have wandered through the world; and in every region, and among every people, whether barbarous or civilized, they have continued equally unchanged by the lapse of time, the variation of climate, and the force of example. Their singular physiognomy and particular manners are the same in every country. Their swarthy complexion receives no darker shade from the burning sun of Africa, nor any fairer tincture from the temperate climates of Europe: they contract no additional laziness in Spain, nor acquire any new industry in England: in Turkey they behold the mosque and the crescent with the same indifference with which they regard the reformed and the catholic church in Europe. In the neighbourhood of civilised life they continue barbarous; and beholding around them cities and settled inhabitants, they live in tents or holes in the earth, and wander from place to place as fugitives and vagabonds.

They are passionately fond of ornaments; in which, however, they consult neither propriety nor consistency; they will wear an old laced coat, while the rest of their garments scarcely hang together. In Hungary and Transylvania, their summer habitations are tents; their winter ones, holes ten or twelve feet deep in the earth; except such as keep inns, or exercise trades. They are fond of plate, particularly silver cups, which they bury under the hearth for security. Their principal occupations are smith's work, or

tinkers,' or wooden ware, and horse-dealing; and in Hungary and Transylvania they are executioners of criminals, flayers of dead beasts, and washers of gold. The women, many of whom are addicted to prostitution, deal in old clothes and fortune-telling. Notwithstanding these occupations, the majority of this people are lazy, beggars, and thieves. They bring up their children to their own professions, and are very fond of them. They have few disorders, except the measles and small-pox, and weakness in their eyes, occasioned by the smoke; and live to an advanced age, with a strong attachment to life. Their physic is saffron in their soups, or bleeding,

These people, however, appear to be distinguished by different singularities in different countries. At least in the following circumstances the German Gypsies differ widely from those we commonly meet with in England. It is a great feast to them, our author says, whenever they can procure a roast of cattle that died of any distemper. It is all one to them, whether it be carrion of a sheep, hog, cow, or other beast, horse-flesh only excepted: they are so far from being disgusted with it, that to eat their fill of such a meal is to them the height of epicurism. When any one censures their taste, or shews surprise at it, they answer, "The flesh of a beast which God kills must be better than of one killed by the hand of man." They therefore take every opportunity of getting such dainties. If a beast out of a herd dies, and they find it before it becomes rotten, or if a farmer gives them notice of a cow dead, they proceed without hesitation to get possession of this booty. Their favourite object is animals that have been destroyed by fire: therefore whenever a conflagration has happened, either in town or country, the next day the Gypsies from every neighbouring quarter assemble, and draw the suf-

focated, half-consumed beasts out of the ashes. Men, women, and children, in troops, are extremely busy, joyfully carrying the flesh home to their dwelling-places: they return several times, provide themselves plentifully with this roast meat, and gluttonize in their huts as long as their noble fare lasts.

The gypsies have, at least in Transylvania, a sort of regular government, rather nominal than real or effective. They have their leaders, or chiefs, whom they distinguish by the Slavonian title *Waywode*. To this dignity every person is eligible who is of a family descended from a former *Waywode*; but the preference is generally given to those who have the best clothes and the most wealth; who are of a large stature, and not past the meridian of life.—Of religion, however, they have no sense; though, with their usual cunning and hypocrisy, they profess the established faith of every country in which they live. They also speak the languages of the respective countries, yet have a language of their own; from whence derived, authors differ. The only science which they have attained is music.

Their general character and capacities are thus described.—Imagine people of a childish way of thinking; their minds filled with raw, undigested conceptions; guided more by sense than reason; using understanding and reflection so far only as they promote the gratification of any particular appetite; and you have a perfect sketch of the Gypsies' character. They are lively; uncommonly loquacious and chattering; fickle in the extreme, consequently inconstant in their pursuits; faithless to every body, even their own cast; void of gratitude, frequently rewarding benefits with the most insidious malice. Fear makes them slavishly compliant when under subjection; but having nothing to apprehend, like other timorous people, they are cruel.

Desire of revenge often causes them to take the most desperate resolutions. To such a degree of violence is their fury sometimes excited, that a mother has been known, in the excess of passion, to take her little infant by the feet, and with it strike the object of her anger, when no other instrument has readily presented itself. They are so addicted to drinking, as to sacrifice what is most necessary to them, that they may feast their palate with spirits. They have, too, what one would little expect, an enormous share of vanity, which shews itself in their fondness for fine clothes, and their gait and deportment when dressed in them. One might imagine, that this pride would have the good effect to render a Gypsy cautious not to be guilty of such crimes as subject him to public shame; but here comes in the levity of character, for he never looks to the right nor to the left in his transactions. In an hour's time he forgets that he is just untied from the whipping-post.

"Nothing" (continues Mr. Grellman) "can exceed the unrestrained depravity of manners existing among these people: I allude particularly to the other sex. Laziness is so prevalent among them, that were they to subsist by their own labour only, they would hardly have bread for two of the seven days in the week. This indolence increases their propensity to stealing and cheating, the common attendants on idleness. They seek to avail themselves of every opportunity to satisfy their lawless desires. Their universal bad character, though not deficient in capacity and cleverness, render these people of no use in society, except as soldiers to form marauding parties. Persons in their company, and under their disguise, have formed dangerous designs against cities and countries. They have been banished from all civilized states in their turn, except Hungary and Transylvania, and to little purpose."

Our author is of opinion, that it would be better for the European states to take some steps for cultivating and civilizing them, and making them useful. But while they are insensible of religion, and strongly attached to their own manners, he fears the attempt will be impracticable*.

The origin of this people, as we have seen, has been generally believed to be Egyptian; and that belief is as old as their existence in Europe. Thomasius Salmon, the English geographer, and lately signior Grisellini, have endeavoured to prove it by satisfactory evidence. This theory, however, according to Mr. Grellman, is without foundation. The Egyptian descent of these people, he thinks, is not only destitute of proof, but the most positive evidence is found to contradict it. Their language differs entirely from the Coptic; and their customs are very different from those of the Egyptians. They are indeed to be found in Egypt; but they wander about there as strangers, and form a distinct people, as in other countries. The expressions of Bellonius are strong and decisive: "No part of the world, I believe, is free from those banditti, wandering about in troops, whom we by mistake call Egyptians and Bohemians. When we were at Cairo, and the villages bordering on the Nile, we found troops of these strolling thieves sitting under palm-trees; and they are esteemed foreigners in Egypt as well as among us."

The Egyptian descent of the Gypsies being rejected, Mr. Grellman next endeavours to shew that they come from Hindostan. The chief basis of his theory, is the similarity of language. He adds a long vocabulary of the Gypsy and the Hindostanic languages, in which it must be confessed that many words are

* I trust that this fear will not operate to prevent the attempt. See what persevering benevolence has effected in Greenland and Labrador, and among the Hottentots.

the same, but many are different. A principal proof which he adduces on this head is from the relation of Captain Szekely Von Doba, to whom a printer in 1763 related, that a preacher of the reformed church, when a student at Leyden, being intimately acquainted with three young Malabar students, took down 1000 of their words, which he fancied corresponded with the Gypsy language; and they added that a tract of land in their island was named Ozigania. He repeated these words to the Raber Gypsies, who explained them without trouble or hesitation. This account was published in the Vienna Gazette. Supposing these three young men to be sons of Bramins, who use the Sanscrit, the common language of Hindostan comes as near to that as modern Italian to pure Latin. The comparison of the two languages takes up above 30 pages, and Mr. Grellman thinks it establishes his system. The same opinion is maintained by Mr. Marsden, in a paper upon this subject in the 7th volume of the *Archæologia*. The numerals, however, in the Hindostanic and Gypsy languages differ greatly, as stated by the two authors. And here, it must be admitted, that the comparers of orthoepy and orthography are in general somewhat too credulous; for these can have no connection in languages with which we are perfectly familiar, even were both languages reduced to writing by their respective people: how much less then, when one of the two languages is never reduced to writing, as is the case of the Gypsy, but is blended with the language of the country where the clan resides? This appears from the correspondence of several words in all languages with the Gypsy. Mr. Grellman acknowledges the two Gypsy versions of the Lord's Prayer, at different periods, to differ so widely that one would almost be inclined to doubt whether they were really the same language. A few words, indeed, are differently written, but

probably pronounced alike. Nor in all the languages in which Chamberlayne gives the Lord's Prayer, is the least resemblance to be perceived to the Gypsy name of father, *Dade* and *Dad*, except in the Welsh *Taad*. In prosecuting his argument, Mr. Grellman does not insist on the similarity of colour between the two people, nor on the cowardice common to both, nor on the attachment of the Indians to tents, or letting their children go naked; all these being traits to be met with in other nations: but he dwells on the word *Polgar*, the name of one of the first Gypsy leaders, and of the Hindostanic God of marriage; also on the correspondence between the travelling smiths of the two people, who carry two pair of bellows—the Indian's boy blows them in India, the wife or child of the Gypsy in Europe: as if every travelling tinker, in every nation where tinkers travel, had not the same journeymen. In wanton dances and chiromancy the two people agree; nor are these uncommon in other parts of the globe. The excessive loquacity of the two people is produced as similar; as if no other nations in the world were loquacious. Fainter resemblances are, a fondness for saffron, and intermarrying only with their own people. The last position in the author's theory is, that the Gypsies are of the lowest class of Indians—namely, *Parias*, or, as they are called in Hindostan, *Suders*. He compares the manners of this class with those of the Gypsies, and enumerates many circumstances in which they agree. Some of the comparisons are frivolous, and prove nothing: as an instance of which we may take the following:—"Gypsies are fond of being about horses: the *Suders* in India likewise; for which reason they are commonly employed as horse-keepers by the Europeans resident in that country." This reasoning does not prove that the Gypsies are *Suders*, say the authors of the *Encyclopædia*, any more than

that they are Arabians, or Yorkshire farmers.

The objections, however, to which this learned and industrious author's theory are liable, are such as only shew it to be by no means satisfactory; but do not prove that it is wrong. It may possibly be right; and upon this supposition, the cause of their emigration from their country he conjectures, not without probability, to be the war of Timur Beg in India. In the years 1408 and 1409 this conqueror ravaged India, and the progress of his arms was attended with devastation and cruelty. All who made resistance were destroyed: those who fell into the enemy's hands were made slaves; and of these very slaves, 100,000 were put to death. As on this occasion an universal panic took place, what could be more natural, than that a great number of terrified inhabitants should endeavour to save themselves by flight? In the last place, the author endeavours to trace the route by which the Gypsies came from Hindostan to Europe; but here he justly acknowledges that all that can be said on the subject is mere surmise: and, upon the whole, after perusing all the preceding details, the reader will probably be of opinion that there still hangs a cloud over the origin of this extraordinary race.

PRAYER.

FATHER of good, to whom belong
My morning vow, my evening song;
Again, with trembling joy, to thee,
A wayward child, I bend my knee.
Myriads of angels guard thy throne,
And I am little, I am one;
Yet all thy works thine eyes survey:
Then hear and help me while I pray.

Thy gifts my days with gladness crown;
Sin, only sin, hath bow'd me down.
Lord, touch my heart, and make me know
My Saviour's worth, my Saviour's woe.
Then shall my angry will be tame;
Then shall I learn and weep my shame;
The weight of wrath in judgment due
Shall feel, and feel thy mercy too.

Yet not for pard'ning grace alone
I breathe a suppliant sinner's groan :
Pardon and love are both divine ;
Then give me both, and make me thine.
Thy pard'ning grace my fears shall quell ;
But love shall pride and sin expel ;
While faith, in every danger nigh,
Gives strength, and peace, and liberty.

So, as I walk my earthly way,
Thy mercy, Lord, my steps shall stay,
Brighten with hope my saddest hours,
And strew the pilgrim path with flowers.
And so, while life and breath are mine,
Shall ev'ry power in concert join
To praise the God, to whom belong
My morning vow and evening song.

R.

A SECOND HYMN,

APPLICABLE TO THE PRESENT CONDI-
TION OF THE JEWS.

HIGH on the bending willows hung,
Israel, still sleeps the tuneful string ?
Still mute remains the sullen tongue,
And Zion's song denies to sing ?

Awake ! thy loudest raptures raise ;
Let harp and voice unite their strains :
Thy promis'd King his sceptre sways ;
Behold, thy own Messiah reigns !

Nor fear thy Salem's hills to wrong,
If other lands the triumph hear :
A heav'nly city claims thy song ;
A brighter Salem rises there.

By foreign streams no longer roam,
And, weeping, think on Jordan's flood :
In ev'ry clime behold a home,
In ev'ry temple see thy God.

No taunting foes the song require,
No strangers mock thy captive chain :
'Tis friends provoke the silent lyre,
And brethren ask the holy strain.

Then why, on bending willows hung,
Israel, still sleeps the tuneful string ?
Why mute remains the sullen tongue,
And Zion's song delays to sing ?

J. J.

A THIRD HYMN,

APPLICABLE TO THE PRESENT CONDI-
TION OF THE JEWS.

ISRAEL bewails his freedom gone,
Yet loves to wear his captive chains ;
He weeps for Salem's tow'rs o'erthrown,
And yet a heav'nly seat disdains.

He grieves that now no hallow'd seer,
Or pillar'd Fire, directs his way ;
Yet his best Prophet scorns to hear,
And turns from noon-tide beams away.

Has Israel then no cause for tears,
That thus he mourns for fancied woe ?
Does no remembrance wake his fears,
And bid sincerer sorrows flow ?

Has he forgot the cruel day
Which shed his spurn'd Messiah's blood ?
Whose voice condemns ? whose hands be-
tray ?
What desp'rate vow provok'd his God ?

Swift flew to heav'n the angry words :
The self-sought curse on Israel falls ;
A diamond's point the sin records ;
His Saviour's blood for vengeance calls.

Oh may the curse their anger brought
No longer rest on Abrah'm's seed !
Oh may the blood their madness sought
For ransom, not for vengeance, plead ?

J. J.

REVIEW OF NEW PUBLICATIONS.

Lectures upon our Lord's Sermon on the Mount. By JAMES BREWSTER, Minister at Craig. Edinburgh : Oliphant and Co. 1809. 8vo. 10s. 6d.

THOUGH the proportion of books published upon the subject of religion be so great as almost to excite alarm, lest, like another Draco, it

should be smothered through the ill-directed homage of its friends ; yet we by no means concur with those of our contemporaries, who would condemn to the flames all productions of this class, which do not bear the impress of superior excellence. The importance, indeed, of the subject, and its interest to all, is more than

sufficient to explain why there should be this disproportion of publications in its favour; and why, while there is this accession in numbers, there should be ground to complain of comparative inferiority in the execution. Before, however, we can expect that such works should do otherwise than exhibit that mediocrity which is the subject of complaint, we must first suppose, what in fact amount to a contradiction, that the talents of the majority will rise above mediocrity; of which, at the same time, the talents of the majority form the only standard or measure. And yet, if only works of first-rate excellence were permitted to live; and the meaner contributions to the shrine of religion, which now perhaps instruct and propel in their Christian course many of its followers to whose capacity they are well adapted, should be proscribed; nine-tenths of mankind would be left without any suitable instruction.

We are too apt, indeed, to conclude, if a book come not recommended by marks of superiority, a refined taste and discriminating judgment, an originality of thought and depth of argument, that its author is levying an unjust contribution on the public. But it requires little to prove this conclusion to be at variance with the lessons both of good sense and experience; for these have ever proclaimed this truth, That if a man would benefit his fellow-men at large, he must descend to their level, and be content to write on common topics in a common way. We allow, indeed, the difficulty of thus accommodating both our subject-matter and our language to the standard of general intellect; but while some may assert its impossibility, others, better informed, will turn their eyes, with us, to a living instance, in which the pride of intellect, and the applause of the learned, have been abandoned (and how successfully we need not say) in order to benefit the many*. It is true, that,

* It will be readily understood that we refer to Mrs. H. More.

even under this reduced form (as indeed eminently appears in the instance alluded to), genius will be conspicuous; just as the manners of a courtier would betray him, though he had sought concealment in the meanest garb. But, even without insisting upon this, and far less depreciating any of those splendid efforts in favour of Christianity, which have proved at once its ornament and shield—and to which, indeed, we have been ever glad to bear the most honourable testimony—we ask only at present, May there not be a degree of judgment and discrimination united to piety, which, though not what may be called *first-rate*, is nevertheless sufficient to edify without revolting the learned, and to instruct without confounding the ignorant? Is it not equally true of religion, as it is of poetry?

Non si priores Mæonius tenet
Sedes Homerus, Pindaricæ latent
Cæque, et Alcæi minaces
Stesichorique graves Camænæ.

We have been led into this train of reflection by the book before us; and we now turn to inquire, how far the mode of conveying instruction by expository lectures, adopted by its author, is calculated to accomplish this end. We understand indeed, that it forms in the sister church a part of the morning service—probably for this reason, that the reading of the Scriptures is not, as in our church, combined with their ritual; and though not prepared ourselves to determine the question, whether the adoption of it to such an extent may not conduce, on the one hand, to make the superficial preacher self-sufficient; and, on the other, the better informed, careless; yet we may venture to give it as our opinion, that the superior degree of Christian knowledge observable throughout all ranks in Scotland, is in part to be ascribed to this cause; and to add, with becoming deference to those who are in authority, that if, under due regulation, it were occasionally adopted in our own church, we should augur from it be-

neficial results. When a text is used only as a motto to the sermon, we have no right to expect a *direct* elucidation of Scripture from such a discourse: and an entire course of such sermons *might* be heard (few of them, we hope, would be read), and the hearers of them return home as ignorant of the Scriptures as they came. But even should the genius of the text be attended to, and that matter be elicited from it which legitimately belongs to it, such a sermon, to be consistent with itself, can introduce to view only the fair meaning and bearings of its text; and a man might preach long and well on insulated texts, nay, he might expend his life in delivering instruction in this form, without perhaps exhibiting, and with still less likelihood conveying to the minds of his audience, a faithful and lucid compendium of religion as a whole. But not so with exposition: proposing to itself a wider field, and taking for its subject, as it may, a portion of Scripture embracing a connected summary of morality or doctrine, it necessarily ensures a more enlarged and connected view of that particular branch of Christianity. Here discussion is conducted on a broader basis; and the Scriptures, those treasures of wisdom, which are the subjects of it, having been more compared, illustrated, and methodized, become more known, digested, and understood. Moreover, exposition, in return for the disadvantages before hinted at, combines, under proper regulations, what might have been deemed incompatible advantages. To the man of the first order of intellect, it presents a greater scope for the exercise of talent, ingenuity, and learning, whilst it affords less temptation to parade and display. To the man of more moderate capacity, it affords an opportunity of appearing in the most favourable light to the public; of exhibiting, if not his knowledge of books, at least his knowledge of character; if not his *critical*, at least his *biblical* learning; while

the very nature of his undertaking, placing him beyond the reach of those critical rules by which a more regular composition is tried, both permits and requires him to be more popular, and therefore more level to the capacities of his hearers.

It is with pleasure, then, that we take up a book, like the present, intended exclusively to be useful; and appearing, too, in a form calculated to give effect to its author's intention. The unassuming nature of his pretensions are best seen, indeed, in his own words:

"He does not pretend to have produced any thing, that can be new to those, who are conversant with the subject, or worthy to be perused by persons of cultivated minds. He writes for the information of ordinary readers, and for the improvement of practical Christians. He has, therefore, carefully avoided all novel explications, and critical discussions. He has endeavoured only to select the best interpretations, to present the simplest illustrations, to notice the principal points of practice, and to recommend the observance of these in easy and perspicuous language." p. v, vi.

A modesty this, which has softened in our minds the rigour of criticism, and will prove an apology (if one indeed be necessary) for noticing this book only, or principally, to approve of its contents.

Its subject is what is usually styled "Our Lord's Sermon on the Mount," as recorded in St. Matthew, and extending from the beginning of the 5th to the 29th verse of the 7th chapter. This matter, unquestionably important, both as fixing the basis and determining the extent of Christian morality, he has divided into twenty-three distinct Lectures, giving to each its appropriate subject. Each subject he has properly enlarged; and he has consequently contracted the number of the whole in agreement with one out of a series of rules given in p. 151 for explaining the commandments; by which rule he has included under the same subject every distinct branch of the duty, whether negative or positive, which can with fairness be connected with it; and

in this department of his work he has evinced considerable judgment. The 4th and 5th Lectures serve best to illustrate this (to himself perhaps unconscious) accommodation of his rule to the division of his matter. His "selection" also of criticisms, for he does not pretend to have added many of his own, is, with some few exceptions, judicious. They are taken principally from Macknight and Whitby, as he has in some instances acknowledged; and some we think we trace also to the pages of Hammond, particularly that one which prefers "deeds of righteousness" before the word "alms," in the 1st verse of 6th chapter, grounding such preference on the different reading of *δικαιοσύνη* to be found in some manuscripts. And we cannot withhold our commendation from the familiar and intelligent way in which he has explained various difficulties, and in some instances solved them.

But to descend more to particulars. His first Lecture, which is on "the Nature of true Happiness," comprising as its subject all the Beatitudes, is perhaps the best: we therefore select from it the following quotation, as a favourable specimen of his manner. It follows immediately after the explanation of the expression "he opened his mouth;" an expression used, as he properly observes, to denote that he was about to speak on an important occasion.

"Important, unquestionably, was the subject, and solemn the occasion, upon which our Lord now 'opened his mouth.' A teacher sent from Heaven—that teacher, the eternal Son of God—now visible on earth, and clothed in the nature of man—revealing to ignorant creatures the will of their Maker—pointing out to wanderers the way of peace—addressing himself to fallen, yet immortal beings—preparing them to receive the gracious plan of their restoration—and opening to their view the glories of eternal life. Can you conceive any occasion more solemn, any subject more important, any sight more interesting? The Saviour of the world is uttering the words of 'grace and truth.' The sons of men are hearkening to his voice. The eye of God is

beholding them with complacency. The angels of heaven are rejoicing in the blessed work. The whole spectacle is full of "glory to God, and of good will towards men." This sublime scene is not yet altogether past away. The same divine words are still addressed to the human race. The same Saviour is still teaching you by his word and Spirit. The same God is still beholding and blessing all such employments. The same heavenly host is still rejoicing in the progress of sacred truths. The same benefits do still accompany the words of salvation. "He that hath ears to hear, let him hear." p. 7, 8.

We add the following extract, from the same lecture, as containing a good summary of its contents; only premising, that we do not think that Christ positively meant the several dispositions of mind he then recommended, to form, as it were, so many links in a chain; or that they flow out of each other in the order in which they were delivered; as the author seems to intimate. Yet to shew their connection with each other was usefully, and perhaps in a degree ingeniously, done; and to require the union of them all in the same person, to complete the Christian character, was justly and nobly conceived.

"The dispositions mentioned in this passage, are closely connected with each other; and ought equally to be cherished by the disciples of Christ.

"These dispositions all depend upon the same temper of mind; and one of them naturally leads to the other. The great principle from which they all proceed, is, that *poverty of spirit*, which is first mentioned; that *humility of heart* before God, which produces submission to his wisdom and will, and which prepares the soul to receive his word and Spirit.

"This conviction of our littleness, as creatures, and of our unworthiness, as sinners, naturally forms a disposition to *mourn*; to lament the present suffering state, into which our race is fallen; and to grieve at the abounding of iniquity, from which so great a portion of human suffering proceeds.

"These feelings of sorrow naturally soften the spirit into a *meekness* of temper; and encourage a gentleness of manners towards our fellow-sufferers, and fellow-sinners.

"This composure of mind helps greatly to preserve the heart from the influence of evil

examples and enticements; to prepare the soul for the serious contemplation of spiritual things; and to lead, at length, to the fervent desire of all *righteousness*.

"This love of righteousness, in general, and this desire to be conformed to the whole will of God, cannot fail to engage us, particularly, to imitate our heavenly Father in that *merciful* and bountiful disposition, which, of all his perfections, must naturally appear the most interesting and endearing to dependent and erring creatures.

"This exercise of mercy, when thus arising from the love of righteousness, will be accompanied with a desire to have the *heart pure*; to watch over the principles, from which our acts of mercy proceed; and to present ourselves before God, in all our duties, 'as living sacrifices, holy and acceptable.'

"This purity of heart, united with a *merciful* temper, keeps the soul free from the dominion of those unhallowed passions, whence come 'envying and strife, and every evil work;' and thus prepares the way for a *peaceable* spirit, a conciliating conduct, and a forgiving disposition.

"This patient and *peaceable* temper is the very foundation of the more passive virtues; and of all things best qualifies the Christian to *endure persecution*, according to the example of his Lord, 'who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.'

"These various graces, therefore, which so naturally flow from one another, as well as many others, which are mentioned in the Gospel, should never be considered as existing separately. We may, indeed, explain them one by one; but it ought always to be remembered, that we are, then, only examining different parts, and taking different views of the same character. We may describe separately, the different features, organs, and members of the body of man; but must always conceive them to be existing together, in their proper places and functions, in order to form a complete human figure. In like manner, the various divine dispositions, which have been explained, must always be understood as united together, adorning and supporting each other, before we can have a right idea of the true Christian. As in the body also, one person may excel in one organ or feature, and another in a different one, while both of them, nevertheless, are completely formed in every part: so, in the renewed nature, one disciple may be more eminent in one divine disposition, than another; but still, every one, who

is led by the spirit of Christ, will be sincerely inclined to cherish every Christian grace, and to discharge every Christian duty." p. 67-70

We next select the following (for we by no means conceive ourselves bound to notice all that has attracted our attention in this volume), from Lecture IV. on "the Duty of Reconciliation." It is contained in a note alluding to the words, "who-soever is angry with his brother without a cause."

"From this, and several other passages of Scripture, it is generally understood, that anger is not in itself absolutely sinful; but that it may lawfully be felt in a certain degree, and against certain objects. The principal, and, according to some, the only occasion, on which it is lawful, is when it is directed against sin; and, even then, it must be only a feeling of disapprobation, proceeding from a zeal for the honour of God, and accompanied by a desire to promote the good of the offender. It is agreed, however, on all hands, that, when it proceeds from pride, or from selfishness, when it rises high, or continues long; and when it is accompanied by any thing like hatred or ill-will towards the person, who is its object—it is, then, sinful and hurtful. But, whatever we may think of the lawfulness or unlawfulness of anger, in itself; and however difficult it may be to ascertain, in what cases, and in what degree it is allowable; one thing is evident, that we cannot be too cautious of yielding our minds to its influence. It is a passion so difficult to be regulated, and so dreadful often in its effects; so destructive of that meekness, gentleness, and love, which form the very essence of the Christian character; so expressly forbidden in various passages of the New Testament, and so carefully guarded even in those, where it seems to be in some measure allowed, that we have much more reason to restrain than to encourage it in our hearts, even in the smallest degree." p. 143.

We have seldom seen the subject so well or so temperately stated, especially by those who take that side of the question to which the author, at the close of his statement, inclines. For our own part, in addition to what has hitherto appeared in our pages on it, we are disposed to give it as our opinion, that in man anger is not an allowable emotion.

To us it has always seemed a questionable mode of arguing, from the existence of this feeling in the Deity, and in Christ himself, to infer the possibility of its innocence in our own breasts. Our limited capacities, and, still more, our lapsed state, render us incompetent judges of the nature of such a feeling in a perfect and infinite mind; and much also of the rectitude of this feeling depending upon its object, our imperfect knowledge can never arrive at the certainty, *in that respect*, which exists in the divine mind. But perhaps the strongest argument of all is this, that every feeling of revenge, for which we might pretend (though with little reason) the sanction of the Deity, is expressly prohibited by his own declaration: "Vengeance is mine; I will repay, saith the Lord."—Still less are we satisfied with referring to mortals fallible like ourselves (though the best that have appeared upon earth), such as Moses, David, and St. Paul, as affording instances of the existence, and therefore of the lawfulness, of anger. Instances indeed they are of its existence, but not proofs of its innocence; and so far from sanctioning the passion, they may, and perhaps in right reason ought, to be considered only as so many blemishes in these characters. And if the argument is to proceed by induction (a mode at best questionable) from what is *observed* to what is *approved*, we should prefer arguing from the effect observed in man, up to what is approved by the Deity. Thus, instead of arguing that because "God is provoked every day," man may also be provoked every hour; we should rather be disposed to say, that as most men have something in their own breasts which in general makes them feel that there is guilt in angry emotions, we may fairly regard such a feeling as the voice of God speaking through the conscience, and ratifying the sentence so pronounced: and if we have seldom met with a well-regulated mind that did not instinctively condemn

every ebullition of passion, we should say, the *prior condemnation* thus apparently gained from Him, who "is greater than the heart, and knoweth all things," far outweighs the *posterior justification* of it by reasoning from the Deity to man.

One text indeed there is—viz. that in Ephes. iv. 26, "be ye angry and sin not"—which has been sometimes adduced as implying the innocent use of anger under some circumstances; upon which, now we are on the subject, we think it worth while just to observe, that the *direct* prohibition of it in many instances referred to by the author himself, and particularly in those of Col. iii. 8, and Gal. v. 20, is more than sufficient to counterbalance any implied permission of it obscurely arising, and perhaps even illegitimately deduced, from the above words. And that *all* do not think them capable of such construction, we are happy to be able to maintain upon the authority of the learned Hammond. His theory we shall give, for the gratification of our readers; and though perhaps too ingenious to set the question at rest, in the mind of a choleric reader, it may at least throw some "dry light" upon it. It is this: "That, among the idioms of the sacred volume, it is observable, that when one thing only appears by the context to be designed and meant, another thing is yet delivered as a preparative to it; that by it, either by way of comparison or opposition, &c., the one principal thing designed may be more set out." After applying this theory to Exodus xx. 9, 10, and to Matthew ix. 14, he applies it to Mark x. 12: "If a woman shall put away her husband, and marry another, she commits adultery:" from which mode of expression he argues, and we think justly, that no right can be inferred to exist in the wife to put away her husband. He next proceeds to apply it to the words above alluded to: "Be ye angry and sin not: let not the sun go down on your wrath:" where he says, "It is not the apostle's mean-

ing so much as to permit anger, but that is only set down as a preparative to the consequent *not sinning*; that is, moderating that passion, and not letting it dwell upon us: which is the only thing in that place designed to be commanded us*."

But we have already extended this discussion perhaps too far, and therefore leave it, to give the two remaining quotations which our limits will permit. The first is on reproof, which it appears to us is put in a new light by the author.

"If you should, at any time, receive a warning or a reproof, from any friend or neighbour, of known prudence and of good principles; let this be one reason for hearing him patiently and respectfully, namely, that he thus shews his good opinion of you, as well as his good will towards you; and even bestows upon you a certain degree of praise, at the very time, when he may be charging you with a fault. He shews, that he considers you as one, who is disposed to profit by advice; and that he still continues to hope well of you. But if such a person were to pass you by in your errors, and to keep silence before you; he would thus clearly intimate, that he counted you as one, who was beyond his power of persuasion, and with whom it would be dangerous to interfere. He would thus, by restraining his speech, absolutely express a severer censure, than any that could be pronounced in words. 'Let the righteous smite me: and it shall be a kindness. Let him reprove me; and it shall be an excellent ill.' " p. 461.

Our last quotation is from the twenty-third Lecture, and alludes to the authority evinced by Christ in his teaching, which astonished those who heard him, and went to convince many of his divine mission.

"Our blessed Lord, on the other hand, 'taught with authority,' in almost every sense of the word.—He taught as one, who had full authority from God to teach; and proved, at the same time, that what he did inculcate was agreeable to the divine mind. This he made evident, not by long and laboured reasonings, which few could comprehend, and to which fewer still would hearken.

But he displayed, instantaneously, the truth of his words, by accompanying them with miraculous works, of such a nature, that all, who had the use of their natural senses, might clearly perceive their reality; and that all, who were capable of a moment's reflection, might easily feel their force.—He taught *such things*, as concerned all mankind, and as were most calculated to impress their hearts; such as, their principal duties to their Maker and to one another, the awful concerns of an eternal world, the momentous truth of a general judgment to come, and the way of salvation to sinful creatures.—He enforced his exhortations on these points by such motives as were most fitted to have authority or influence with reasonable and immortal beings; revealed them with confidence, as the commands of his heavenly Father; and declared, at once, that without receiving and observing them, men could not enter the kingdom of heaven.—He gave an authority and attraction to all that he said, by his own blameless life and bountiful conduct; and exhibited, in his own example, a perfect picture of those duties, which he recommended by his instructions.—He gave an authority and effect to his words by the power of his Holy Spirit, such as no other teacher could give. He taught with authority and independence; regarding not the prejudices nor the persons of men, but "teaching the way of God truly." He taught with authority and dignity; conducting himself with the majesty of one, who spoke in the name of God, and who knew that what he uttered was the unchangeable truth of the Father of Lights. He taught with authority and earnestness; employing the affectionate intreaties of one, who loved the souls of men, and who knew that his words were essential to their happiness.

"He 'spoke,' in short, 'as never man spake;' and 'his word was with power.' He effectually confuted the cavils of his adversaries; and 'no man was able to answer him a word.' He impressed, in a remarkable manner, the minds of those who heard him; and 'they were astonished at his teaching.' 'He is the true light, which lighteth every man, that cometh into the world;' and he, that followeth him, shall not walk in darkness, but shall have the light of life.' He alone 'hath the words of eternal life;' and him you are commanded to 'hear, in all things, whatsoever he shall say unto you.'" pp. 566—568.

* See Hammond's Paraphrase and Annotations on Matthew ix. 14.

vourable specimen of the author's style, on which we wish to make some observations. Upon the whole, it is unaltered, and equal to the sentiments it conveys; though at times there is something like a shewy-ness of diction, which appears with a worse grace in proportion as the author's professed intention should have bound him carefully to exclude it. We allude principally to the frequent, and almost incessant, use, on all occasions, of a figure of speech called by Quintilian *Anaphora*, or the re-iteration at the beginning of a sentence of the same word. This figure, we are inclined to think, in real propriety would be confined by rhetoricians to the vehement and almost unconscious use of it by the orator, when, labouring with the multitude and rapidity of his ideas, he has not time or words sufficient to vary their introduction; whilst the *sameness* of *expression* may at that time operate to impress upon the audience the *importance* of the *matter*; "*ab iisdem verbis plura acriter, et instantèr incipiunt.*" Did we feel inclined, indeed, to admit its use in mere discussion, we might allow it to writers of a high class, whose exuberance of ideas (many, perhaps, following exactly in the same order and strain) would fatigue the reader, as well as the writer, if always ushered in by a change of construction and dress. But in writers of a different stamp, it often betrays an attempt either beyond their own strength, or the dignity of their sentiments, and, at least, it is frequently a temptation to tautology. It introduces a sameness of parts, which diminishes unnecessarily what of itself is sufficiently small; and often serves but to disclose the debility, which, by the means of a decent variety of dress, might have escaped observation. These remarks have been drawn from us by several parts of this book; and we refer to page 470 as affording an illustration of them.

The passage last quoted has reminded us of another remark, which we have had occasion to make while perusing these pages; that, while the author has made frequent incidental allusions to those fundamental doctrines of Christianity, original sin, the atonement, and the influence of the Holy Spirit; which afford to us the strongest proof of his belief of those doctrines, and his value for them, as connected with every branch of Christianity; he will be thought by some not to have been so frequent as he might in his allusions to the divinity of Christ. But while we feel it to be our duty to advert to this circumstance, we are persuaded that we can view it only in the light of an *unintentional* omission; because, under the *opposite* supposition, the imputation of which to our author we entirely and sincerely disclaim, he could not, consistently with his principles, have furnished his otherwise scriptural statement of Christian morality.

Upon the whole, then, we strongly recommend this book to Christian families; to whom its perusal will be facilitated by the division of each lecture into parts, one or more of which, as convenient, might be read at one time. It contains a statement of Christian morality always clear, generally judicious, and sometimes discriminating, traced up to Christian principles, and followed up by an appeal to the conscience, at once calculated to convict the reader of his deficiencies, and to persuade him to adopt and act upon the author's statement. In the eye, indeed, of the *Critic*, it may not, as a composition, reflect back great lustre on the pulpit from which it proceeds; but in the eye of the *Christian*, it will present a standing monument to the piety and judgment of its author.

Tales of Fashionable Life. By Miss EDGEWORTH. 3 vols. 12mo. London: Johnson. 1809.

THE reader who considers merely the title of this work, may be surprised to find us entering upon this new department of literature, and wandering so far from the precincts of the sanctuary. But we have not set ourselves to build the tower without counting the cost; and have well weighed, as we conceive, the lawfulness and importance of our enterprise. The production before us has many claims to our attention.

In the first place, every novel by an author of reputation is an object of solicitude to the guardians of the public morals. It is a work likely to pass through the hands of nine-tenths of the reading part of the community. And, however unsuspected, its influence is considerable. The Sultan, in the *Arabian Nights*, found his disease removed, simply by playing with a particular racket at tennis every day: so novels have a medicinal influence, and frequently contribute either to kill or to cure the patients who merely take them up for pastime.—If the danger of all writings of imagination or sentiment be objected to us; and if it be affirmed, that to criticise is to tolerate them; we answer, that it forms no part of our creed that *all* such works should be transferred from the shelves to the fire of the library. If we think them mischievous to the young, to the weaker sex, to the frivolous, and to the sanguine; we yet conceive that minds of a solid texture, and of established principles, may occasionally read them, if not with benefit, at least without injury. The vice of the present age is not, let it be remembered, too much romance, but too much coldness and selfishness. We are not in danger of becoming a nation of crusaders, but of merchants. Now a suitable remedy for this, under the regulation of Christian principles, is an infusion of sentiment into the general system. We

consider, therefore, works of the description of that before us, where sentiment is so chastised by common sense as to render the remedy at least no worse than the disease, as deserving of attention.—But we have still ampler reason for reviewing this work. It professes itself to present an exemplification of those principles of education which have been long retailed to the public by the firm of Edgeworth and Co. Now we were just well enough acquainted with that system to wish to be better acquainted with it. And as effects ordinarily admit of an easier scrutiny than their causes; and exemplifications, than the systems they are designed to illustrate; we confess ourselves not sorry to be able to use the present work as a stand from which to take our observations and form our estimate of the other. The botanist generally thinks it prudent to let the plant blossom, before he ventures to assign its genus and determine its classification.

These observations, however, might apply to almost any essayist, who first stated his system and then illustrated it. Miss Edgeworth, however, has peculiar claims to our critical vigilance. She is at present, probably, the most popular arbitress upon the subject of education. And if the merit of her system is to be appreciated by its superiority to that which it has superseded, she cannot well be honoured too highly. If it be more important to cultivate the mind than the body; to use time, than to kill it; to enlarge the understanding than the appetites; to make woman an intellectual, instead of a mere culinary animal; to instruct youth rather in bridling their passions than their horses; then Miss Edgeworth deserves well of her country. But it remains, at the same time, to be seen, whether her relative and positive merit are the same: whether she has not left undone infinitely more than she has done; whether, indeed, if she has added much to

the superstructure, she has not also taken something from the foundation; whether, whilst she has separated certain bad particles from the medium of public instruction, she has not also subtracted others, which used to neutralize, or even to medicate, the mass.

With stating one more reason for entering upon this critique we shall conclude our apology. Miss Edgeworth is the *protégée* of a periodical work, whose moral and religious principles we have been constrained, however unwillingly, to canvass and condemn. They say of her works in general, that they are "beyond all comparison the most useful of any that have come before them since the commencement of their critical career*;" and that she may enjoy the "delightful consciousness of having done more good than any writer, male or female, in her generation†." What value Miss Edgeworth may attach to their patronage in general, we are unable to conjecture. As a woman of sense, she will feel that this very high tone of panegyric will do her essential injury, by conferring upon her a dignity to which she probably did not aspire, and which she certainly cannot sustain. It is proverbial wisdom, not to praise too highly those whom we wish to be admired. But as this critical work is widely circulated; as its power on some topics is sufficient to sustain its inferiority in others; as the world at large are far too indolent to decide for themselves those points which are dogmatically decided for them by others; as it appears to us a matter even of eternal importance that the applauding critic and the applauded lady should be reduced to their proper level;—we feel once more impelled to hold up our feeble lamp, in order to expose errors so plausibly stated and so vigorously defended.

The tale to which we desire principally, if not exclusively, to draw

* Edinburgh Review, No. 23, p. 388.

† Ditto, 376.

the attention of our readers, is the first. It is on the subject of "Ennui," of which it professes to investigate the cause and the remedy—with what success, our readers shall judge.

The subject of the tale is Lord Glenthorn. Rank, fortune, and the thousand *et-cæteras* which constitute the happiness of fashionable life, are scattered around him with such prodigality as to leave him nothing to desire. But, with all this, he is miserable. Let him describe his own case.

"Among the higher classes, whether in the wealthy or the fashionable world, who is unacquainted with *ennui*?—At first I was unconscious of being subject to this disease; I felt that something was the matter with me, but I did not know what: yet the symptoms were sufficiently marked. I was afflicted with frequent fits of fidgetting, yawning, and stretching, with a constant restlessness of mind and body, an aversion to the place I was in, or the thing I was doing, or rather to that which was passing before my eyes, for I was never doing any thing; I had an utter abhorrence and an incapacity of voluntary exertion. Unless roused by external stimulus, I sunk into that kind of apathy, and vacancy of ideas, vulgarly known by the name of a *brown study*. If confined in a room for more than half an hour by bad weather, or other contrarieties, I would pace backwards and forwards, like the restless *canis* in his den, with a fretful, untiring pertinacity. I felt an insatiable longing for something new, and a childish love of locomotion." pp. 3, 4.

He marries, to recruit a dissipated fortune; and his wife being as unprincipled, and still weaker, than himself, she resents his neglect by running away with his agent. In his treatment of her upon the discovery of her infidelity, he first betrays symptoms of better qualities than "meet the eye" in his ordinary conduct. About this period of his history he first became acquainted with Ellinor; an old woman, who had nursed him in Ireland. She had left her native country to see him; and her tumultuous joy at the first meeting was the cause of an accident which brought on a serious ill-

ness. Through this, when deserted by every other friend, she nursed him with unremitting tenderness. Her earnest requests, and the state of his finances and feeling, impelled him to visit Ireland. The jolts and obstacles and inconveniences, the wretched inns, the ragged postillions, the gibbing horses, to which an Irish tour introduced him, were more successful expellants of ennui than all the downy comforts of his former southern journey. These excited hope, fear, anxiety, anger, laughter, and other passions and emotions, with which ennui can scarcely co-exist. The following extract describes with great spirit and exactness the character of the vulgar Irish, and the rude state of the country. His servants followed him in a hack carriage.

"In the morning, just as I was ready to set off, and had thrown myself back in my carriage, my Englishman and Frenchman came to the door, both in so great a rage, that the one was inarticulate, and the other unintelligible. At length the object of their indignation spoke for itself. From the inn yard came a hackney chaise, in a most deplorable crazy state; the body mounted up to a prodigious height, on unbending springs, nodding forwards, one door swinging open, three blinds up, because they could not be let down, the perch tied in two places, the iron of the wheels half off, half loose, wooden pegs for linch-pins, and ropes for harness. The horses were worthy of the harness; wretched little dog-tired creatures, that looked as if they had been driven to the last gasp, and as if they had never been rubbed down in their lives; their bones starting through their skin; one lame, the other blind; one with a raw back, the other with a galled breast; one with his neck poking down over his collar, and the other with his head dragged forward by a bit of a broken bridle, held at arms' length by a man dressed like a mad beggar, in half a hat and half a wig, both awry in opposite directions; a long tattered great coat, tied round his waist by a hay-rope; the jagged rents in the skirts of his coat showing his bare legs, marbled of many colours; while something like stockings hung loose about his ankles. The noises he made, by way of threatening or encouraging his steeds, I pretend not to describe.

"In an indignant voice I called to the landlord—'I hope these are not the horses—I hope this is not the chaise, intended for my servants.'

"The innkeeper, and the pauper who was preparing to officiate as postillion, both in the same instant exclaimed—

" 'Sorrow better chaise in the county!'

" 'Sorrow!' said I—'what do you mean by sorrow?'

" 'That there's no better, plase your honour, can be seen. We have two more to be sure—but one has no top, and the other no bottom. Any way there's no better can be seen than this same *.'

" 'And these horses,' cried I—'why this horse is so lame he can hardly stand.'

" 'Oh, plase your honour, tho' he can't stand, he'll go fast enough. He has a great deal of the rogue in him, plase your honour. He's always that way at first setting out.'

" 'And that wretched animal with the galled breast!'

" 'He's all the better for it, when once he warms; it's he that will go with the speed of light, plase your honour. Sure, is not he Knockecroghery? and did'nt I give fifteen guineas for him, barring the luck penny, at the fair of Knockecroghery, and he rising four years old at the same time?'

"I could not avoid smiling at this speech; but my gentleman, maintaining his angry gravity, declared, in a sullen tone, that he would be cursed if he went with such horses; and the Frenchman, with abundance of gesticulation, made a prodigious chattering, which no mortal understood.

" 'Then I'll tell you what you'll do,' said Paddy; 'you'll take four, as becomes gentlemen of your quality, and you'll see how we'll powder along.'

"And straight he put the knuckle of his fore-finger in his mouth, and whistled shrill and strong; and, in a moment, a whistle somewhere out in the fields answered him.

"I protested against these proceedings, but in vain; before the first pair of horses were fastened to the chaise, up came a little boy with the others fresh from the plough. They were quick enough in putting these to; yet how they managed it with their tackle, I know not. 'Now we're fixed handsomely,' said Paddy.

" 'But this chaise will break down the first mile.'

" 'Is it this chaise, plase your honour? I'll engage it will go the world's end. The universe would'nt break it down now; sure it was mended but last night.'

"Then seizing his whip and reins in one hand, he clawed up his stockings with the other; so with one easy step he got into his place, and seated himself, coachman-like, upon a well-worn bar of wood, that served as a coach-box. 'Throw me the loan of a trusty Bartly, for a cushion,' said he. A frieze coat was thrown up over the horses' heads—Paddy caught it. 'Where are you Hosey?' cried he. 'Sure I'm only rowling a whisp of straw on my leg,' replied Hosey. 'Throw me up,' added this paragon of postillions, turning to one of the crowd of idle by-standers. 'Arrah, push me up, can't ye?'"

"A man took hold of his knee, and threw him upon the horse; he was in his seat in a trice; then clinging by the mane of his horse, he scrambled for the bridle, which was under the other horse's feet—reached it, and, well satisfied with himself, looked round at Paddy, who looked back to the chaise-door at my angry servants, 'secure in the last event of things.' In vain the Englishman in monotonous anger, and the Frenchman in every note of the gamut, abused Paddy; necessity and wit were on Paddy's side: he parried all that was said against his chaise, his horses, himself, and his country, with invincible comic dexterity, till at last both his adversaries, dumb-founded, clambered into the vehicle, where they were instantly shut up in straw and darkness. Paddy, in a triumphant tone, called to my postillions, bidding them 'get on, and not be stopping the way any longer.'" p. 65—70.

In possession of his castle and estate, and surrounded by an host of affectionate but importunate tenantry, he sinks into the profoundest apathy. We are hopeless of a cure, till he is introduced to Lady Geraldine; an Irish lady of rank, spirit, and unfettered impudence, of high generosity, and great wit. The character is Irish, and is executed in so masterly a manner that we cannot refuse it to our readers. "I saw a tall, finely-shaped woman, with the commanding air of a woman of rank. She moved well; not with feminine timidity, but with ease, promptitude, and decision. She was uncommonly eloquent, and yet without action her words were not sufficiently rapid to express her ideas. Her manner appeared foreign, yet it was not quite French.

"High born and high bred, she seemed to consider more what she thought of others, than what others thought of her. Frank, candid and affable, yet opiniated, insolent and an egotist: her candour and affability appeared the effect of a naturally good temper; her insolence and egotism only those of a spoiled child. She seemed to talk of herself purely to oblige others, as the most interesting possible topic of conversation; for such it had always been to her fond mother, who idolized her ladyship as an only daughter, and the representative of an ancient house. Confident of her talents, conscious of her charms, and secure of her station, Lady Geraldine gave free scope to her high spirits, her fancy, and her turn for ridicule. She looked, spoke, and acted, like a person privileged to think, say and do, what she pleased. Her raillery, like the raillery of princes, was without fear of retort. She was not ill-natured, yet careless to whom she gave offence, provided she produced amusement; and in this she seldom failed; for, in her conversation, there was much of the raciness of Irish wit, and the oddity of Irish humour." p. 143, 144.

Disappointed in his design of marrying this lady, Lord Glenthorn has a most alarming relapse. The Irish rebellion, however, fortunately finds him in the last stage of his disease, and, by forcible appeals to his pride, his honour, his fears, stimulates him to a fit of exertion, which for a season expels his enemy. But the rebellion is quelled, and the overstrained muscles and feelings of his lordship now seem to lie down to rise no more. He is neither dead nor alive, when, happily, a discovery is made, all-sufficient for the purpose of his cure. It is found that the stale trick of an exchange has been played upon him; that a blacksmith is the legitimate lord, and that the *ci-devant* lord is a beggar. Scarcely any man is the victim of ennui who has not a loaf of bread to eat; and when love is superadded to hunger, which was opportunely the case with Lord Glenthorn, the temporary cure can no longer be questionable. The degraded Lord Glenthorn learns the law; marries the lady; and, after the manner of conjurors and genii, ascends from his region of clouds

and vapours, and stands confessed a good, honest, pains-taking citizen. The lady is fortunately heir of the Glenthorn estate; the blacksmith, as fortunately, is weary of his new dignities; he therefore secedes, and Lord Glenthorn re-ascends the throne, with better qualifications to wear its honours and to wield its sceptre.

Having given this brief view of the story, we proceed to canvass the merits of the work; confining ourselves exclusively to "Ennui," for which Miss Edgeworth and our readers ought equally to thank us.

The quality of this story which most excites the surprise and deserves the commendation of the Reviewer is, that in general it is confined to the region of common sense. We have comparatively little hyperbole or extravagance. Most of the scenes are such as are every day acted, and the personages are continually promenading in any drawing-room of fashion. Miss Edgeworth rightly determines that men are most likely to be interested and instructed by a view of the follies or virtues of men of their own size; of men moving in the same sphere, and beset by the same temptations. Place the heroes of a novel in circumstances in which common men never can be placed; persecute them with impossible adventures; and the reader leaves them to rise or fall, to submit or to conquer, without any appropriation of the case so himself. She has not the invention; the vast conceptions; the controul of the passions; the power to arrest, to amaze, to thrill, to dismay, to agonize, for which another female writer has been distinguished: but at every point of Miss Edgeworth's story we are led to apply, to appropriate, to recognize these as our own dangers, our own follies, our own duties. Having quitted the volumes to which we allude, we lose sight of their heroes and heroines for ever; they are inhabitants of other spheres. But those of Miss Edgeworth meet us in all the scenes of life. She furnishes

us with a set of portraits, by an examination of which we may know half the faces we meet; and with a sort of prophetic history, by which we may predict the fortunes, the life, the death, of many of the individuals around us.—This is unquestionably no inconsiderable comparative merit in a writer of this class. While others are manufacturers of those "purples and fine linens," which beings only of a higher sphere can wear; Miss Edgeworth works up the coarse and raw materials, the hemp and iron of life, into clothing and implements for the great mass of the community.

Another excellence in Miss Edgeworth is, her draught of national characters. The sketches we have already extracted of the high and low Irish are admirable. That of McLeod, the Scotch agent upon Lord G.'s Irish estate, is not less graphic and striking. We have space to give only a half-length portrait of the man.

"Mr. McLeod, whom I found reading the newspaper in the breakfast-room, seemed less affected by my presence than any body I had seen since my arrival. He was a hard-featured, strong-built, perpendicular man, with a remarkable quietness of deportment: he spoke with deliberate distinctness, in an accent slightly Scotch; and, in speaking, he made use of no gesticulation, but held himself surprisingly still. No part of him, but his eyes, moved; and they had an expression of slow, but determined good sense. He was sparing of his words, but the few that he used said much, and went directly to the point. He pressed for the immediate examination and settlement of his accounts: he enumerated several things of importance, which he had done for my service: but he did this without pretending the slightest attachment to me; he mentioned them only as proofs of his having done his duty to his employer, for which he neither expected nor would accept of thanks. He seemed to be cold and upright in his mind as in his body." p. 87.

There is not, in our opinion, a stroke too much or too little in this picture. All is national, all characteristic, all truly Caledonian. And whenever we meet with McLeod, his

personal identity is unquestionable. He thinks, speaks, and acts precisely as his first introduction leads us to expect he would.—The sketch of Lord Craiglethorpe (p. 153) is also excellent: and we have some additional happy touches in the portrait of Lady Geraldine (p. 208).

The great difficulty in the conception and delineation of national character is, that they should be not individual, but generic; not a man by himself, but a man of a species. Persons of narrow observation draw from half views, and give us, not what really is, but what they have seen. They take a portrait of the nation from the face of an individual; instead of making the individual the representative of the nation. Now Miss Edgeworth's portraits are really generic. The qualities of the race are condensed and embodied in a single man; and we see, as by an illusion of optics, an infinite number of rays converging to one point; and a vast and obscure landscape concentrated into a small and distinct picture.

But a distinct praise from that of an artist belongs to Miss Edgeworth. Assume that expediency is the grand rule of action, that this world's good is the main concern; and there are few writers who more adroitly apply their rule and more sagaciously pursue their object. Assume that there is no soul, no eternity, no God; and Miss Edgeworth would take a high place among the most amiable disciples of such a system. It may be true, that all policy and ingenuity exerted upon such an hypothesis are misplaced policy and perverted ingenuity; but, still, upon such an hypothesis, policy and dexterity may be displayed: and to this dubious and meagre praise Miss Edgeworth is certainly entitled. Some contemporary writers have as little religion as Miss Edgeworth, and still less of those qualities which have even the shadow of a title to supply its place. In fact, her writings display much good sense. Her schemes

of education, of civilization, of rectifying the manners and the moral habits of society, are creditable to her understanding. The dialogues between Lord Glenthorn and Mr. McLeod, p. 177 *et seq.*, 113 *et seq.*; and the reflections of Lord Glenthorn, p. 132; may be received in evidence of this assertion. This is an age of great improvement in political economy; but those persons have considerable merit who catch the discoveries at their first rising, who at once acquiesce in the right conclusion, who submit to this species of intellectual vaccination, whilst others continue slavishly and blindly to groan under the old disease, and to battle for the established method of cure.

To the above commendations may be added those fairly deserved by the neatness, liveliness, and alertness of style, by which these volumes are distinguished.

After these praises, it is with regret we begin to cast up the contra side of the account, where we find Miss Edgeworth indeed a heavy debtor to the public. We shall endeavour, however, to state the defects of the work with the same candour with which we have attempted to detail its merits.

To begin with minor faults. The style is in many places inaccurate, and in several (see pp. 23, 30, 342, 394, &c.) not grammatical.

A second fault is, a species of extravagance in the narration of events, which is too much after the manner of ordinary novelists. For example, it is next to incredible (p. 15) that a party should have spent three days and three nights in gambling. It is equally without a precedent, we conceive, that ladies should have "a hundred wedding dresses;" that one of them should cost five hundred pounds, and yet be "esteemed cheap;"—that the "mantua-maker should lose many nights' sleep in contriving them;"—that a man should present his wife with "three hundred yards of gold chain;"—that ladies should not be able to distin-

guish between their various sets of jewels. It is alike incredible, we hope, that a servant should insist upon going, because the curtains of his bed did not close at the foot; or that another should inquire, "whether his lordship desired to have a man of figure or a man of parts." We could produce more of this high colouring and bold outline, but are unwilling to detain our readers from more important matters. We must, however, be permitted to remark, that any thing of this kind sits worse upon Miss Edgeworth's characters and incidents than upon those of others. Other writers have, at least, unity to recommend them. Their men are giants, and therefore "all monstrous, all prodigious things, Gorgons, and Hydras, and Chimæras dire," are the natural furniture and apparatus of the history. But Miss Edgeworth sometimes begins by being natural, and ends with being monstrous; like Camoens, who sometimes introduces upon the scene of his drama the sacred persons of the Christian Trinity, and at others the Jupiter and Venus of antiquity.

Our next objection applies to the standard of female manners and character which Miss Edgeworth endeavours to erect.—Lady Geraldine is, we conceive, to be regarded as the heroine of the work; for the tame virtues of Cecilia are lost in the blaze of her ladyship's talents. Nor does Lady Geraldine prefer a small title to our admiration. Her tone is virtuous, her spirit generous, her wit captivating. We are constrained to admire her, not only for her good qualities, but—and here is the mischief—in spite of her bad ones. Few unmarried men, we are persuaded, rise from the book without a generous resolution to compound for the deficiencies in Lady Geraldine, if he should be fortunate enough to discover the possessor of her charms. And few young women part with her portrait without determining to transcribe all the grand lines into their own character, though all the blemishes should fol-

low in their train.—Now we are free to confess, that the manners and character of Lady Geraldine are among the last we should wish to see established as a model for our fair countrywomen. It is a model, of which it would be most easy to copy the vices, but impossible to copy the excellencies. Any woman can be coarse and impudent, but few can be truly witty. Nor let them be over anxious in the pursuit of this dubious and perilous qualification. They may, as Lord Bacon says, mistake the acidity for the salt of wit; and then they are objects of dislike. They may become theatrical; they may provoke more of the gaze and applause of society, than becomes the retirement of their character; they may forfeit that simplicity, which is their proper charm; they may give up some of the quiet and reposed beauties of their character; they may lose something of that purity, which 'feels a stain like a wound,' which men conspire at once to destroy and to venerate; they may part with that "ornament of a meek and quiet spirit, which in the sight of God," and good men, "is of great price." If nature give them archness, we rejoice to smile with them: if education mature it into wit, we do not require them absolutely to conceal the gift. But let them account it an equivocal blessing. It is an instrument which it is difficult for them to use and yet remain what they should be. It is, for the most part, either too coarse, or too sharp, or too formidable, or too treacherous, to be brandished by a female hand, and not wound herself, or those around her. Let the "baffled Mamma" of Lady Geraldine (p. 139); her insufferable witticism upon the same guilty Mamma (p. 162); and her long, eloquent, well-intentioned remonstrance (p. 185 *et seq.*), &c. &c. speak for us. We applaud her counsel, not to "import" the vices of England into Ireland; but neither are we anxious, whatever may be the nature of our exportations to that coun-

try, to be paid in the coarse, unprivileged coin of female Irish wit.

We come next to make some observations upon the religion of this performance.

In the first place, we find throughout the work the most vicious characters for the most part adorned with the most captivating qualities*; and the only man† who even alludes to the existence or to the commandments of God, disfigured by every quality that is base and contemptible. Now, whether this be the effect of design or of accident, it is to be esteemed, we imagine, almost equally a proof of an indeavour, not to say irreligious, mind. Intentionally to associate what is base with religion, is a proof that we hate it; insensibly to make the same association, is a proof that, at least, we do not love it. The merchant does not shew the jewel which he desires to recommend, only by a bad light. The parent, if he loves his child, does not display the beauty of one part of his frame, by contrasting it with the deformity of another. The Romans did not link a man to an ape and throw him into the Tiber, out of love for his person, but out of disgust to his vices. And the man who loves religion will be jealous of so adorning vice as to make her attractive, or so associating piety as to bring down the sins of her companions on her head. In his portrait of religion, "virgins will bear her company," and "kings' daughters will be among her honourable women." He will love to associate with her all that is pure, and splendid, and venerable. He will not make religion, in the character which he conceives or depicts, the only quality which redeems it from detestation; but delight to place religion as the cornerstone of a glorious superstructure of graces and virtues. He will rejoice, as far as probability will warrant, to

* Noonan, a prize-fighter; and Ellinor, who changed Lord Glenthorn at nurse.

† Hardcastle, p. 117.

make his wisest men the best men; to couple what is good with what is great. His heroes will be saints; and *he* will be displayed as the friend and benefactor of men, who is the avowed friend of God Almighty. Thus far then, we fear, our examination is not favourable to the religious taste and feeling of Miss Edgeworth.

Another way of taking the measure of the religious sentiments of the author, is by contemplating the character of him of whom it is affirmed he "has *no vice*."—In taking this ground of examination, we may be told that Miss Edgeworth uses this phrase only in a spirit of accommodation to the dialect of the world: but we can never believe that Miss Edgeworth is not herself a convert to those principles on the adulteration and abuse of words so eloquently unfolded by Lady Geraldine in another part of the volume. It may be said, also, that in these words the author is not describing Lord Glenthorn, but Lord Glenthorn describing himself. But Lord Glenthorn writes throughout in his reformed character, and is supposed, therefore, to speak precisely the sentiments of the author.—If, however, either of these objections is valid, a proportionate deduction from the weight of our conclusions upon this head must be made. But if not, the charge upon this count lies very heavy upon Miss Edgeworth. For let us see, when Lord Glenthorn is made to say of himself, "I had no vice, nor any of those propensities which lead to vice," upon what grounds his pretensions to *innocence* rest. To the best of our knowledge, no sentiment or act of piety had, all this time, ever escaped him: he had plainly lived altogether "without God in the world:" he had killed for amusement fourteen horses: he had gambled three days and three nights without intermission; had "lost ten thousand pounds at a sitting," and had "not always been so fortunate:" he had dissipated an immense

fortune: he had married a wife for money, and had so neglected her as, even in his own apprehension, to justify her infidelity: he had more than once resolved, and had once actually armed himself, to commit suicide. Is this catalogue insufficient; or may we now venture to denounce the creed which can allow such a man to say of himself, "I had no vice, nor any of those propensities which lead to vice?" p. 13. —Could any *façon de parler*, could any friendly accommodation to the phraseology of the world, betray a religious mind into such language so applied?

There is a third circumstance, with respect to this work, which we fear is conclusive as to the feebleness of the religious principle in the mind of the author; and this is—the cautious abstinence from the bare statement of, or allusion to, any single religious motive or principle throughout every page of the tale under review.—It is a singular fact, that, as it appears to us, every line, or nearly every line, of this volume, except those indeed in which Ellinor "takes the name of God in vain," might have been written by a person sceptical about the mere existence of a Deity*. Now, to us, this total absence of all religious sentiment in the work before us, sufficiently indicates the low place which religion holds in the estimation and in the feelings of the writer. For although it may be true, that there are subjects into which religion, if she enters at all, must force her way, the present subject is altogether of an opposite nature. —We shall endeavour to shew, that had the religious principle been in any degree vigorous, the *sentiments* of the work would have assumed a very different complexion, and its

* Will the following passage, of which the heathen extraction is notorious, be pleaded as an exception? "If there be any whom the gods wish to destroy, they are first deprived of understanding; whom the gods wish to favour, they first endow with integrity," &c.

whole *principle* have become entirely new.

And, first, as to the general *sentiments* of the work. It is natural and easy, in works of mere science, so to occupy the mind on the subject before it, as to divert it from every other. It is possible to write a treatise on physic, law, or mathematics, and yet make no reference to God; though Boerhaave, Hale, and Newton, spurned at the terrestrial bounds within which their respective topics would have scientifically confined them, and rose from man, from law, from nature, "up to nature's God." But in a work like that of Miss Edgeworth's, where, in every page, the motives and principles of action, the path of happiness, the line of duty, were to be stated; where the source of evils, and their remedy, were to be investigated; where the proper objects of the affections, and the safeguards of the passions, were to be displayed; where the understanding was to be enlightened, and the heart to be directed; where the alternations of fortune, and the emotions consequent upon them, were to be depicted; we must express our astonishment that any author should find it even practicable to expel God and religion. Scenes such as these are the proper element of Piety. She furnishes the principles; she points to the duties; she addresses herself to the affections; she masters the passions; she presides in the vicissitudes of fortune, and points them to their proper ends;—she

"Rides in the whirlwind, and directs the storm."

Miss Edgeworth does indeed, in the preface to her treatise on Education, endeavour to shelter herself from an attack of this nature, by proclaiming her resolution to be silent on the subject of religion. Such silence, however, ought to have been impossible to her. We allow, indeed, the monks of the twelfth century to translate Homer, and in every distinct book wholly to omit

some particular letter of the alphabet, because such laborious folly in such times could injure none but themselves: but we do not allow a man to write himself, or to address us as creatures wanting a fifth sense. He must not treat of sounds as if men had no ears; nor of tastes as if men had no palates. Nor must he, on the same ground, write of affections as if men had no God; of principles as if men had no Bible; of duties as if men had no souls, no heaven, no hell. If men could strike God from the universe by a wish, it might be reasonable for those to write thus who desire to live without him. But what "if we deny him? God is faithful, and cannot deny himself." Banish him as we will, he will still re-appear; still preside at the helm of the universe; still touch us at all points, and surround us on every side; still furnish the principles of action, the rules of duty, the road to happiness; still everlastingly reward, and still everlastingly punish. Works like those of Miss Edgeworth's are to be considered as bold and (must we say it?) impious experiments whether we can do without religion: and it is at our peril that we acquiesce in them, till it can be demonstrated that we have no souls.

But, as we have said, not only would the general *sentiments* of the work, its whole shape and complexion, have been influenced by the operation of a religious principle; the very *scheme* and *principle* of the whole history would have been changed.

The evil to be remedied is *ennui*. And what is the remedy applied? A sudden and violent change of circumstances; a translation from an earldom to beggary. Now this tale of Miss Edgeworth's is not to be considered in the light of a common novel: it is not a mere *jeu d'esprit*: it is not to be regarded as the history of a specific case, where a particular evil prevailed, and where a remedy accidentally applied produced the desired cure. But it is

professedly a history illustrative of certain general principles; a history which details that particular remedy which Miss Edgeworth deems expedient in that particular disease. It is, in short, her accredited *recipé* for the cure of *ennui*.—Let us, then, examine the remedy; which is simply this:—place a man in low circumstances; give him a want of food, and a desire to rise; and you will cure him of *ennui*.

Now we by no means design to affirm, that in a particular case such a remedy, so applied, would not effect a temporary cure. But this is not the question: the inquiry is,—What is its value as a general remedy, as a *specific* in *all cases* of *ennui*?

In the first place, it is obvious that the cure is likely to be only of a *temporary* nature. If the want of fortune, or the desire to rise, are to be the only remedies, it is probable that, when the fortune is made, or the rank attained, the disease will return. Things, in the language of the schools, can act only where they exist: so that hunger will not impel the full man, or ambition the high man. Had we, therefore, the pleasure of knowing the restored Lord Glenthorn, we should expect to find him upon his old sofa and in the clutches of his old enemy. His previous relapses, indeed, after a temporary recovery, warrant this expectation.

But even were the remedy all-sufficient, there would be no prospect of its being generally applied. Suppose the patient to be, as he ordinarily is, already a man of rank; who is to change his rank? Who is to make him hungry at a plentiful board, or ambitious when he has no superiors? Is he voluntarily to descend from his pedestal, and take his place among the lower ranks of society? Such a voluntary descent supposes the removal of the very disorder which it is meant to cure. Or is Providence to hurl him from the throne to the forge, from Glenthorn Castle and abundance to

Lincoln's Inn and starvation? It is evident that this is not the plan of Divine Providence; that God will not so interfere; that Dives is suffered to die in purple and fine linen. Where, then, is the value of a remedy which it is nearly impossible to apply?

Now the inference which we would draw from the poverty, the utter uselessness, of the prescribed remedy, is simply this—it is so worthless, that, had Miss Edgeworth known of a better, she would not have applied it. Had she been familiar with the rousing, stimulating powers of Christian principles—we return to our original assertion—she would have abandoned the present scheme of her work, and resorted to that prescribed by Christianity. She would not, with a laboratory crowded with admirable specifics, have gone to her own petty shop, and to its “beggarly account of empty boxes.” What, then, it will be asked, does Christianity prescribe any remedy for “ennui?” We answer, it prescribes a remedy for every mental disease of which fallen man is the victim—

“Not wanting power to mitigate, and
‘suage,

By solemn touches, troubled thoughts”—

whatever be the source of these thoughts, whether the enemy be without or within the walls.

Religion is by all admitted to be admirably adapted to the wants and sufferings of the poor. But if Christianity has sent no other apostle to the rich, she has consecrated Edmund Burke to the high office. In his almost prophetic work on the French Revolution, we find him thus eloquently describing the diseases of the rich, and prescribing religion as the only adequate remedy.

“The English people are satisfied, that to the great the consolations of religion are as necessary as its instructions. They too are among the unhappy. They feel personal pain and domestic sorrow. In these they have no privilege, but are sub-

ject to pay their full contingent to the contributions levied on mortality. They want this sovereign balm under their gnawing cares and anxieties; which being less conversant about the limited wants of animal life, range without limit, and are diversified by infinite combinations in the wild and unbounded regions of imagination. Some charitable dole is wanting to these, our often very unhappy brethren, to fill the gloomy void that reigns in minds which have nothing on earth to hope or fear; something to relieve, in the killing languor and over-laboured lassitude of those who have nothing to do; something to excite an appetite to existence in the palled satiety which attends on all pleasures which may be bought, where nature is not left to her own process, where even desire is anticipated, and therefore fruition defeated by meditated schemes and contrivances of delight; and no interval, no obstacle, is interposed between the wish and the accomplishment.”—*Burke's Works*, ed. 1803, vol. v. p. 193.

This is the prescription, not of a divine, but of a philosopher; not of a professional bigot, but, we had almost said, of the first thinker, writer, and orator, of his or of any other age. Can ennui be more forcibly painted, or the necessity of religion as a remedy be more powerfully displayed?

Mr. Burke, in this noble passage, touches principally upon the consolatory influence of religion: his reasoning might be extended to its power to excite and to stimulate. Does Christianity find a man chained to his couch and to wretchedness by ennui? It displays a prize which may be won: it points to duties which must be fulfilled: it surrounds him with a thousand fears, and hopes, and claims, and principles, which make the man “a new creature.” Take a patient in this disease: suffer not his thoughts to be dissipated by a mere distant bird's-eye prospect of Christianity; but give him, as it were, a microscopic

view of some of its bright hopes, its solemn precepts and warnings:—
 “He that *overcometh* will I make a pillar in the temple of my God”—
 He that “*endureth to the end* shall be saved”—“*Redeem the time*”—
 “Be *fervent in spirit*”—“Whatsoever thine hand findeth to do, do it *with all thy might*”—“*Fight the good fight of faith*”—“*Strive to enter in*; for strait is the gate, and narrow the way, which leadeth unto life, and few there be which go in thereat”—“Cast ye the *unprofitable servant* into outer darkness; there shall be weeping and gnashing of teeth”—“*Awake* thou that *sleepest*, and *arise* from the dead, and Christ shall give thee light.”—If such warnings do not awe the sufferer, and rouse him from his torpor, he is likely, we fear, to slumber till the last thunders awake him.

For the present, we must close our remarks on the writings of Miss Edgeworth; though on a future occasion we design to notice a work on “Professional Education,” which has recently proceeded from the hands of some member of the co-partnery. In the preceding review it has been our intention to shew that we think well of Miss Edgeworth’s talents, but ill of her principles. Our readers must judge for themselves, whether cause sufficient has been alleged for not admitting “her writings to be, beyond all comparison, the most useful that have come before us since the commencement of our critical career;” for not sanctioning in Miss Edgeworth “the delightful consciousness of having done more good than any writer, male or female, in her generation *;” and, in short, for refusing our homage to one of those “great images” which the “monarch” of periodical criticism is content to worship.

* Edinburgh Review, *at supra*.

Reflections upon the Tendency of a Publication entitled, “Hints to the Public and the Legislature on the Nature and Effects of Evangelical Preaching, by a Barrister.”
 By the Rev. JOHN HUME SPRY, M. A., Minister of Christ’s Church, Bath. London: Rivingtons. 1809. pp. 85. Price 2s. 6d.

IN the controversy between the Barrister and Dr. Hawker (which we reviewed in our number for June last), Mr. Spry steps forward as a moderator and judge: and, animadverting liberally on the heterodoxy of the one, and the enthusiasm and antinomianism of the other, affects to draw with a firm and correct hand the fine line which separates truth from error. We do not, however, find in him all the impartiality requisite for the execution of so delicate a task. While he affirms the Barrister and Doctor to be almost equally dangerous, and equally remote from the truth, he deals out no equal measure of censure. Though he thinks the patients equally diseased, he administers his medicine to the one in all its native nauseousness; to the other, qualified by a large infusion of those ingredients which are known to render it palatable. We confess ourselves at a loss to discover that “strength of argument,” and “felicity of illustration,” with which he states the Barrister to have “exposed the absurdity and danger of the Calvinistic mode of expounding Scripture.” We have not yet learned to take bold assertion for conclusive reasoning, or coarse invective for refined satire. Our obtuse intellects do not jump at a conclusion, unless it has some connection with the premises; nor are we content to believe, that every one is a fool or a knave on whom a *Barrister* thinks fit to bestow those epithets.

We think, too, that we discover a want of impartiality in another important particular. Mr. Spry, we fear, has condemned Dr. Hawker unheard:

has condemned him upon the mere report of his accuser, without having read his writings, and without having attended to the Letters which he has published in reply to the Barrister. We certainly should not have required of Mr. Spry that he should have travelled through the whole of Dr. Hawker's publications; but we think it would not be too much to require of one who erects himself into a judge between the parties, that he should have perused at least the *pleadings*, if he had not investigated the *proofs*, on both sides. The Barrister had represented it to be an *evangelical* doctrine, "that God *made man originally sinful and depraved*" (Hints, part i. p. 12): Dr. Hawker had replied, "that it is neither an evangelical doctrine, nor the language of the Bible" (First Letter, p. 72): and yet, after this explicit declaration, Mr. Spry writes, "*If Dr. Hawker any where asserts it to be the doctrine of the church, that God made man's nature originally sinful and depraved, his statement is in direct opposition to her language*" (p. 14). *If Dr. Hawker!* Was or was not Mr. Spry aware of the passage quoted above from Dr. Hawker's first Letter? If he was, why should he make a supposition which he knew to be false? If not, should not prudence have dictated to Mr. Spry, if candour did not, the propriety of reading Dr. Hawker's Letters, before he attempted to decide the controversy. This one circumstance seems to bring into reasonable suspicion the fairness and impartiality of the judge.

The pamphlet before us has two objects: to vindicate the doctrines of the church from the attacks of the Barrister, and from the misrepresentations of Dr. Hawker. On the former topic we have already said enough, perhaps more than enough, in reviewing the Barrister*: we shall at present confine ourselves to a brief examination of

Mr. Spry's pamphlet as it affects the clergy called evangelical.

The following passage expresses Mr. Spry's view of the doctrine of *original sin*.

"The Bible neither traces human depravity up to the Creator as its first cause, nor attributes it merely to corrupt example; but to the degraded state of man's nature consequent upon the fall. Man, we there read, was created in the image of God. He must then have been a pure and perfect being; and if he had preserved his purity, he would have remained perfect. But having, at the instigation of the tempter, relinquished his innocence, his *perfection* was forfeited by it: for the image of God was defaced by sin. Thus, then, that nature which God made perfect, man by his own folly corrupted and depraved." p. 15.

As far as this goes, it is well; and those who are distinguished as "the evangelical clergy," would agree with every sentiment contained in the passage: but they would go further, and our church goes further. Our church (and with it those who are called evangelical teachers) holds, not only that "man is *very far* gone from original righteousness;" but that he "is of his own nature *inclined to evil*, so that the flesh lusteth always contrary to the spirit" (Art. ix.);—"That all men are conceived and born in sin"—(Baptismal Service);—"That "of ourselves, and by ourselves, we have no goodness, help, or salvation; but, contrariwise, sin, damnation, and death everlasting" (Homilies, ed. 1802, p. 14);—and, That "man of his own nature is fleshly and carnal, corrupt and naught, sinful, and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds" (ibid. p. 390).—We proceed to another subject.

While Mr. Spry admits that the Barrister errs in not ascribing regeneration to the agency of the Holy Spirit (pp. 31, 32), he condemns the evangelical clergy for speaking of it as a change which may take place *subsequently* to baptism (p. 35). His

* See our number for June last.
CHRIST. OBSERV. No. 96.

own opinion may be collected from the following quotations.

"Such is the Scriptural account of the depravation of man's nature: and so far from God's being therein represented as the author of it*, the great object of all his dispensations, and most especially of that awful mystery of godliness, God manifest in the flesh, is to provide a remedy for it. For this gracious purpose the Holy Ghost is given in baptism; and the assistance of this heavenly Comforter, if properly employed and improved, will enable men to live and die the sanctified creatures, which by virtue of this sacrament they become; but if, through ignorance or wilfulness, this divine assistance is not cultivated, then their depraved nature will induce them to follow the evil example of the world, and they will be (what too many nominal Christians unhappily are) *unrenewed and unreformed*, though actually regenerate." p. 15, 16.

"The new birth in baptism," he afterwards observes, "consists in the washing and sanctifying of the party by the Holy Ghost, accompanied by a forgiveness of that sin, of which as a descendant of Adam he is by his natural birth a partaker, and a power imparted of living an holy life hereafter. The child thus becomes a new creature; in the language of our Saviour, he is born again; and as by his natural birth he was an inheritor of corruption, infirmity, and wrath; so now by his spiritual birth he becomes an *holy creature*, the child of God, the partaker of his Spirit, and an inheritor of the kingdom of heaven, purchased for him by the blood of Christ. And this is the meaning of our Saviour's words, 'that which is born of the flesh is flesh, and that which is born of the Spirit is spirit:' in which he clearly contrasts the natural man, the child of Adam; with the spiritual man, the child of God. The new birth, therefore, takes place at baptism, and it is a spiritual change, wrought upon the person by the Holy Spirit, whereby he is translated from his natural state in Adam, to a spiritual state in Christ. This new birth cannot take place a *second* time, any more than baptism can take place a second time." p. 34, 35.

In the former of these passages we observe regeneration distinguished from renewal and reformation; and the regenerate may (it is stated)

* We think that Mr. Spry should have quoted the passage in the writings of any, whom he would describe as evangelical clergymen, which justifies the insinuation that they represent God as the author of sin.

be unrenewed and unreformed. We find no such distinction in Scripture; but it was evidently necessary to support Mr. Spry's doctrine. The experience of every day cried aloud, and extorted from him the acknowledgment, that "too many nominal Christians" — *baptized* Christians, we presume—are "unrenewed and unreformed." Like Simon Magus, they have "neither part nor lot in this matter," but are "in the gall of bitterness, and the bond of iniquity" (Acts viii. 21, 23). What, then, is the effect produced by the "Holy Spirit given in baptism?" It does not *necessarily reform*, or *renew*, the man:—this is admitted. That in the case of infants, at least, "a spiritual change is wrought in the person," would also probably be admitted on both sides; but in what that spiritual change consists, whether in a change of *state* or of *nature**, would still be a point in dispute. Mr. Spry contends, that it is "accompanied by a forgiveness of that sin, of which, as a descendant of Adam, he is by his natural birth a partaker." This, we apprehend, would not be disputed by those who hold the doctrine of original sin. "And a power," he adds, is then "imparted of living an holy life hereafter." If by this is meant, that it will be the infant's own fault, if after baptism he does not live a holy life, the doctrine, we believe, is that of all the clergy whom he would denominate evangelical: they would all testify with one voice, that, while our salvation is of God alone, our condemnation is altogether of ourselves. But, if Mr. Spry intended to teach†, that in baptism "a power is imparted of living a holy life," without any further assistance from the Holy Spirit, this, we must say, is a most dangerous doctrine;—a doctrine, which sets aside the necessity of prayer and watchfulness, duties so repeatedly and solemnly incul-

* See a sensible paper on this subject in our volume for 1803, p. 396.

† There is an ambiguity in his language, which leaves us in doubt as to his real meaning.

cated both by our Saviour and his apostles: a doctrine directly opposed to the whole tenor of Scripture, as well as to the Article of our church, which affirms that "we have *no power* to do good works, pleasant and acceptable to God, without the grace of God by Christ *preventing* us, that we may have a *good will*, and *working with* us, when we have that good will" (Art. x.).

The spiritual change which takes place in baptism, is explained by our church to consist in the person being "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven:"—he is a *member of Christ*, as being admitted into his visible church: he is a *child of God*, as being one whom God has engaged to adopt, and to treat with the love of a father: and, if he be "renewed in the spirit of his mind," and bring forth the fruits of holiness—(Mr. Spry himself will plead for that qualification)—he will, through the merits of Christ, and faith in his blood, *inherit* everlasting life. But on what authority Mr. Spry adds, that the baptized person becomes a "*holy creature*," while he may still remain "unrenewed and unreformed," we are at a loss to comprehend. We fear, Mr. Spry, in endeavouring to refine and explain and dogmatise, in seeking to be "wise above what is written," has fallen into contradictions, from which he will find it difficult to extricate himself. We should, however, the less reluctantly leave to Mr. Spry the arbitrary and (we think) unscriptural use of the word "regeneration," as synonymous with baptism—(we are still confining our view to the case of infants)—if Mr. Spry would at the same time allow us to insist, that *after baptism* we still incessantly require the aid of the Holy Spirit to renew and preserve us in holiness. The main point on which we insist is, that every day and hour and minute of our lives, we need the assistance of God's Holy Spirit, to preserve us from sin, and guide us in the paths

of righteousness;—that we must pray earnestly, and in faith, for this divine assistance;—that to Him, from whom "cometh every good and perfect gift," we must ascribe wholly and solely every good thought, word, and action, every victory over temptation, every triumph over sin; and that without this self-renunciation, without this obedient dependence on God Almighty, our baptism can be of no avail. Let this be conceded; and all is conceded which we apprehend to be essential, because all is conceded that is practically useful. He that believes this, will be fervent in prayer, watchful against temptation, humble in mind, thankful to God. How far Mr. Spry would concede on this point, we know not. We hope he did not mean to deny the necessity of the grace of God "continually preventing and assisting us in all our doings," when, speaking of baptism, he says, "All that follows, all the righteousness, all the persevering obedience, must be consequent upon the new birth" (meaning by the new birth, be it observed, baptism); "it must be the fruit of that spiritual power *then* grafted and implanted." (p. 36.)

But it may be well to pursue this subject a little farther. We conceive that one great source of the error of Mr. Spry, and of the divines of his school, on this point, may be found in their confining their view, when they consider the subject of baptism, to the case of infants. In the service for the Baptism of Infants it is indeed said of every baptized child, "this child is regenerate;" but in the service for the Baptism of such as are of Riper Years, it is equally affirmed of all baptized adults, "that these persons are regenerate." The reasoning of Mr. Spry, therefore, on this subject, if conclusive, would equally apply to the case of adults as to the case of infants. Let us examine it, however, in this view; and its weakness, not to say its absurdity, will immediately appear.

"The Holy Ghost," says Mr. Spry, "is given in baptism:"—the baptized are "actually regenerate:"—"the new birth takes place at baptism;" and by this new birth the baptized person becomes "a holy creature:"—"this new birth cannot take place a second time, because baptisms cannot take place a second time." From all these expressions, which are employed without any qualification, reserve, or exception, it may be inferred, that any individual whatever, who should undergo the rite of baptism, would immediately become a holy creature, a partaker of the gift of the Holy Ghost. But will Mr. Spry maintain this? Will he maintain that a Jew, or a Mussulman, or a Hindoo, who from interested motives should profess his penitence, and his faith in the Gospel, while at the same time he was neither penitent nor believing; and in consequence of that profession was admitted to the sacrament of baptism; would, by the mere *opus operatum* of the priest, be made a *holy creature*, receive the Holy Ghost? We cannot believe that he is prepared to maintain so gross an absurdity. But would the state of the case be altered, if, instead of a Jew or a Mohammedan or a Hindoo, the persons applying for baptism, under the circumstances supposed, were the descendants of a Quaker or a Baptist, who, though professing themselves Christians, had never been baptized. Would the mere ceremony of baptism, while they affixed no value to the blessings signified by baptism, be in their case of any avail? Does not every devout mind feel, that the reception of the sacrament would increase the condemnation of the person so receiving it, instead of washing away their guilt, and making them *holy creatures*.

But we shall be told that the church presupposes that all adults who are baptized are in a fit state to receive this sacrament. Granted. Without, therefore, this previous fitness, which is described in the

ritual to consist in "truly repenting and coming unto Christ by faith," must we not admit that the ceremony of baptism would be a mere dead letter, or something worse; and that the person coming thus unprepared, though baptized, would not be regenerate, if by regenerate is to be understood what Mr. Spry understands by it, and what we believe is its scriptural meaning, a new and holy creature?

But suppose a person to have rashly and inconsiderately entered into the baptismal covenant without repentance, without faith, without any hearty desire to do the will of God, or any determination to keep his commandments; and that baptism so administered is not regeneration, and is not accompanied with the gift of the Holy Ghost; then, on Mr. Spry's system, the case is remediless. The ceremony of baptism cannot be administered a second time—(we admit that it ought not);—and it is only in baptism, according to him, that regeneration takes place, or the Holy Ghost is given.

But we are told that the proper preparation for baptism is true repentance, and faith in Christ—"truly repenting, and coming unto Christ by faith." How, then, is this repentance and this faith produced in the heart of the catechumen? They ought to exist there previously to his baptism. Indeed he is called to make a solemn declaration to this effect, in the presence of God and his church, before he can be admitted to that sacrament. How then, we ask again, have these qualities been produced? Are they not the gift of God, the work of his Holy Spirit? Are they not the marks of a renewed, a sanctified state? How, then, can it be said, with any propriety, that the Holy Ghost is *given* in baptism, when he has manifestly been given before baptism? He is, we believe, shed abroad, on the truly penitent and believing, in a larger measure during the administration of this divine rite; but

Mr. Spry's language would seem to exclude the possibility of His previous communication: and yet, how will he otherwise account for the production of true repentance and living faith, of deadness to the world and the flesh, and devotedness to God, which our Church always supposes to precede the ceremony of initiation into the visible church?

We apprehend that Mr. Spry, and those divines who adopt his sentiments, are deceived by the mere sound of words. Our Church says, "this child is regenerate:" and Mr. Spry concludes that regeneration (meaning by that word not a new *state*, which would be at least a harmless exposition of it; but a new and *holy nature*) necessarily and *invariably* accompanies baptism." But is this reasoning just? Is it borne out by the fair construction of the language of our Church in cases precisely parallel? We think not. To say nothing of the same affirmation in the case of adults, on which we have already remarked, let us look to the passage in the baptismal service for infants which immediately precedes that last quoted. It is there said, that the child is signed with the sign of the cross, "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified; and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end." Similar passages might be multiplied; but let this suffice for the present. We apprehend it will be difficult to shew, that any construction of this passage, which can be given, consistently with the facts passing every day before our eyes, would not apply to the phrase "this child is regenerate." We behold baptized persons without number who are ashamed to confess Christ; to fight against the world, the flesh, and the devil; and to continue his faithful soldiers and servants. Why, then, may there not,

in strict consistency with the tenets of our church, be baptized persons who are at the same time unregenerate persons?

Before we proceed to Mr. Spry's observations on the Atonement, we wish to say a few words on the following passage. After quoting, as very objectionable, the Barrister's assertion, that "the moral Gospel of God no where taught him that mankind have *naturally* no power at all to do any thing that is good," and giving to it a very satisfactory answer, he adds; "It must, however, be observed, that nothing which has been here said can be brought in aid of the Calvinistic scheme; since that scheme fully admits the conclusion for which the Barrister contends, and must therefore bear the burden of that absurdity and blasphemy which he charges upon it." (p. 17.) We feel no disposition to vindicate all the positions contained in the writings of Calvin; but if Mr. Spry intended to charge all those clergymen of the establishment, who labour under the imputation of Calvinism, with holding in their fullest sense all the doctrines of that Reformer on election and reprobation, on particular redemption and final perseverance, we think that he has said of *all*, what *at the utmost* is true only of a *few*. And here we would observe, that an unfair advantage is taken by those, who, treating a considerable number of clergymen, of whom many have no connection with the others, as an associated body, make every individual among them answerable for the sentiments of every other individual, whom any one may think fit to inscribe in the same class. This might be shewn to be peculiarly unfair in a case where Dr. Hawker is selected as the representative of the body.

Mr. Spry proceeds to vindicate from the misstatements, or the defective statements, of the Barrister, the scriptural doctrine of the *atonement*. We hail him as an ally to the cause of true religion, when he holds, that good works "are not the *meritorious*

cause of" our salvation; "that, though no man shall be saved *without* personal holiness, yet no man shall be saved by it;" that they are not "*truly* righteous, who" trust "in their own works for acceptance;" that "no sin will find pardon but by virtue of the sacrifice for sin made by Christ upon the cross;" "that there is none other name under heaven given whereby we can be saved, but that of Christ Jesus;" and "that reliance upon him therefore, and upon his merits, is man's *only security* (pp. 21, 22, 30). We also agree with him, that good works are *indispensably necessary*, as being *one condition* (understanding that word in the sense explained in our number for June last, p. 385) of our salvation, and (we would add) as being the *only certain evidence* that we are actuated by that *living faith*, without which we cannot be saved. We concur too with him in his censure of the mode in which Dr. Hawker has stated this important doctrine; but we think him altogether incorrect in representing evangelical teachers in general as preaching it in an antinomian manner. That some among the dissenters who are called, or who call themselves, evangelical preachers, preach antinomianism; that some *few* in the church, who bear that name, and among them Dr. Hawker, *verge* (to say no more) towards antinomianism, we cannot deny. Still more of them, however, while they strongly insist on the indispensable necessity of good works, and require a strictness in morality which the world would condemn as precise and puritanical, object to the use of the word "*condition*," as applied to good works, particularly when they are represented as the condition of our *justification**. They do not find it so used in Scripture; on the

* Mr. Overton holds that good works are not the *condition of justification* (p. 204); yet it will not be easy to find a writer who fixes higher the standard, or more strongly insists on the necessity, or suggests more powerful motives for the practice, of holiness. See his chapter on Good Works.

contrary, they find the idea discountenanced; and they attach to the word an idea of merit, which in their mind renders it exceptionable. But others scruple not to speak of holiness, or good works, as one of the conditions of salvation*: and of all of the evangelical clergy, with very few (if any) exceptions, it may, we believe, be safely asserted, that, so far from using the doctrine of the atonement in a manner which leads to antinomianism, they employ it as the argument by which the great sinfulness of sin can most strongly be shewn, the necessity of holiness most clearly evinced, and the obligation to obey the whole law of God most powerfully enforced.

When, therefore, the evangelical clergy teach that we are justified by *faith only*; that by faith alone we obtain an interest in the merits of Christ's obedience, and in the benefits of his death; they speak—and they loudly and incessantly proclaim that such is their meaning—they speak, not of that *dead* faith which St. James condemns, but of that *living* faith, which is accompanied by repentance, and evidenced by a life of holiness. They still warn their hearers, in terms too plain to be misunderstood, that unless they repent "they shall all likewise perish;" and that "without holiness no one shall see God:" though they would rather represent repentance and obedience as the fruit and evidence of faith, than join them (in the language of Mr. Spry) with faith as the "*terms*" upon which God "has offered" salvation to man.

We cannot better close our review, than by laying before our readers a passage from Mr. Spry which possesses much of eloquence, and much of Christianity.

"If indeed the only effect, or the best effect, of Lord Bacon's labours had been that

* Mr. Cooper, whom Mr. Spry (p. 29) as well as the Barrister ranks among the *new evangelists*, so states the doctrine in his Sermon on Heb. v. 9. See his Practical Discourses, p. 151.

which the Barrister states, I question whether they would not have deserved reprobation rather than praise. No true Christian would have thanked him for promoting 'that freedom of inquiry' which has boldly dared to strip Christianity of all its distinctive doctrines; which has endeavoured to overturn the authority of those creeds and confessions that apostles laboured to establish, and martyrs died to support; which has made philo-

sophers instead of Christians; and, depriving men of that humble yet joyful confidence by which they approached to the throne of grace, in reliance upon their Redeemer's merits, has sent them back from the sanctuary of mercy, with all the penalty of Adam upon their heads, to practise that obedience, in which Adam, when in his state of innocence, failed, or to perish everlastingly." p. 72.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press: A Catalogue of Books, published in London from June 1803 to January 1810:—A Catalogue Raisonné of the City Library, King Street;—Mr. Beloe's Fourth Volume of Anecdotes of rare Books;—The Letters of Miss Seward, in 5 vols. 8vo.;—A View of the ancient and present State of the Zetland Islands, by Dr. Edmondston;—A Work on English Pronunciation, by Mr. Smart;—A Volume of Chemical Experiments, by Mr. Stancliffe;—Poems, &c. selected from the posthumous Papers of John Dawes Worgan, late of Bristol; and a Sketch of his Life and Character, by an early Associate and Friend; with an Introductory Preface by William Hayley, Esq.;—The Favourite Village, with an additional Poem, never before published; by the Rev. Dr. Hurdis;—and A new Edition of Mr. Headley's Select Beauties of Ancient English Poetry, with a Biographical Sketch by the Rev. Mr. Kelt of Oxford.

Preparing for publication: A Work on the Origin and Constitution of the Parliamentary Boroughs of England.

The Rev. Josiah Pratt is preparing two volumes for the press, one of which will contain "Memoirs of Young Men," and the other "Memoirs of Young Women." These Memoirs are compiled or abridged from authentic documents, and are designed to illustrate the nature and operation of real religion. The subjects are selected from the various classes in society, and are limited to that period of life (from about fifteen to thirty years of age) when the efficacy of religion is most clearly asserted by its victory over the snares and allurements which beset the youthful mind. Any person, possessed of scarce and interesting pieces of biography suited to this purpose, will greatly oblige the

Editor by informing him in a line addressed to him in Doughty Street, Guildford Street, London.

The first volume of the Rev. Richard Cecil's Works, containing the Memoirs of the Hon. and Rev. W. B. Cadogan, of John Bacon, Esq. R. A., and of the Rev. John Newton, with three Portraits, will appear this month.

The contest for the Chancellorship of Oxford, between the Duke of Beaufort, Lord Eldon, and Lord Grenville, has terminated in the election of the latter. The numbers were, for Lord Grenville 406; for Lord Eldon 393; for the Duke of Beaufort 233.

The voluminous works of Thomas Hearne are about to be republished. The Chronicles of Robert of Gloucester, and Peter Langtoft, each forming two volumes, will soon be published, as a specimen of the whole. The price will be fifteen shillings a volume on demy, and a guinea and a half on royal paper. To those who agree to take a whole set the price will be reduced.

Sir Richard Phillips has announced a series of new elementary books for schools. Their number is about one hundred, besides books of recreation; and they include, it is said, clear introductions, by approved authors, to the most useful branches of knowledge. We do not deny that such an undertaking is among the desiderata of the age; but we shall not be thought unreasonable, by those especially who know much of the periodical literature of the present day, in considering the quarter from which it proceeds, we cannot dismiss all jealousy respecting its execution. Any farther judgment would obviously be premature.

Mr. John Penwaine has obtained a patent

for the invention of the Terra Marmorosa, by which plaster casts are made to resemble marble in hardness and colour.

Mr. Jackson intends to deliver, during the winter, in London, a course of sixteen lectures on Philosophical and Experimental Chemistry; twelve on Mineralogy and the Chemistry of the Arts; twenty-five on Natural and Experimental Philosophy and the Mechanic Arts.

Mr. Richard Walker has published, in the Medical Journal, some observations which shew the beneficial effects of carrots in the cure of ulcers. The carrots having been well cleaned, are cut into slices and boiled till quite tender, and then are beaten in a mortar to a soft pulp, which is applied as a poultice to the sore. It ought to be fresh, and should be changed twice a day. Its effect is to correct the tætor of bad sores, to bring them to a healthy state, and to thicken and lessen the discharge.

The new cut on the Union Canal, from Leicester to Harborough (through Toxton) was opened on Nov. 13. This work was begun fifteen years ago: and in that time two hundred feet of lockage, a tunnel of more than half a mile long, two aqueducts, other large embankments, and a large reservoir, have been completed.

A bronze statue, by Westmacott, has been erected in the market-place at Birmingham, in honour of the late Lord Nelson.

On the 25th of October, the first stone of an elegant equestrian statue, intended to be raised by public subscription, in honour of his Majesty, was laid in the centre of Great George Square, Liverpool.

An association has been formed in Liverpool for the very humane purpose of preventing the cruelty so commonly inflicted on animals. As a first object of their concern, the members propose to notice the overlading and ill-treatment of cart-horses.

The Rev. Dr. Cary, Master of Emanuel College, Cambridge, is appointed Casuistical Professor of Divinity, vacant by the death of the Rev. George Borlase.

In the progress of excavating the basin in the Medway Canal, which is to connect the Thames and the Medway, a stratum of peat has been discovered, in which large trees are found, apparently oak and yew; some standing, others lying horizontally, and many in all directions.

On the 11th instant a cause of some interest was decided in the Archbishops Court of Canterbury, by Sir John Nichol. A suit was instituted by a Mr. Kempe, a dissenter of the independent class, against the Rev. Mr. Wicks, Rector of a parish in Somerset-

shire, for refusing to bury a child belonging to two of his parishioners, on the ground of the child having been baptized by a dissenting minister. It was contended on the part of Mr. Wicks, that the administering of this Sacrament must be performed by a lawful minister of the Established Church of England, otherwise such baptism was to be considered as null and void, both by the ancient and modern rubrics, canon law, and various other authorities, quoted by the learned civilians on this subject. The Judge, after hearing the Counsel on behalf of the promoter of the suit, who very ingeniously contended to the contrary effect, was of opinion (after entering at considerable length into the various authorities upon the point in question), that Mr. Wicks had mistaken the law, and that it was his duty to have performed the ceremony. He therefore admitted the articles, but at the same time recommended, as this suit was not brought by Mr. Kempe through any vindictive spirit, but only for the purpose of determining the right, and setting the question at rest, that he would be satisfied with correcting the error, and establishing the right, without proceeding any further in the cause.

FOREIGN.

In a late statistical work published at Gottingen, the extent and population of Europe, as compared with that of France, is thus stated. The French empire, with its confederates, has an extent of 35,698,187 square miles (German); with a population of 84,948,000 inhabitants. The extent of the rest of Europe is estimated at 118,710,147 square miles; and the population at 94,927,000. This gives to the whole of Europe an extent of 154,409,034 square miles; and a population of 179,875,000 inhabitants.

A German journal has published the following as the population of the dominions of France, calculated by the languages spoken in the different countries over which that power extends:

Population which speaks	
French	28,126,000
Italian	4,079,000
German	2,705,000
Flemish	2,277,000
Breton	967,000
Basque	108,000
Total	38,262,000

This coincides with the returns sent up by the Departments, which state the entire population at the same amount.

Dr. Van Marum has discovered a very simple method, proved by repeated experiments, of preserving the air pure in large halls, theatres, hospitals, &c.—The apparatus for this purpose is nothing but a common lamp, made according to Argand's construction, suspended from the roof of the hall, and kept burning under a funnel, the tube of which rises above the roof without, and is furnished with a ventilator. For his first experiment he filled his large laboratory with the smoke of oak shavings. In a few minutes after he lighted his lamp, the whole smoke disappeared, and the air was perfectly purified.

A subscription has been opened in Walcheren for the succour of the poor inhabitants. It has met with cordial support by the British army. Sir Eyre Coote subscribed 100*l*.

M. Vennen, of Coblentz, has discovered that the yellow beet, when sliced and kiln-dried, furnishes a good substitute for coffee; particularly, it is added, if ground with a small quantity of Turkey or West India coffee. It requires, he says, less sugar, and is stronger. This discovery does not promise to have any very formidable influence on the coffee trade.

Great exertions are making in France to produce substitutes for sugar, and prizes are daily offered for that purpose, hitherto with no great success.

The following account of the advancing civilization of the Creek Indians, in North America, is taken from a letter published in the *Monthly Magazine* of last month.

"About thirteen years ago I was appointed by the President of the United States an agent for Indian affairs south of Ohio, and especially charged with the plan of civilization. I have ever since been occupied in this important concern. I will tell you my plan, how I have pursued it, and my prospect of ultimate success.

"I began with the pastoral life, my charge being hunters. I recommended attention to raising stock, particularly cattle and hogs. Our climate suits both; and we abound, winter and summer, in grass, reed, or cane. It is not so favourable to the propagation of horses, though we have great numbers of them. I next recommended agriculture, and raising of fruit trees, particularly the peach; then domestic manufactures; then figures; and lastly, letters. I set examples in all things myself, and teach the objects of my care also by precept. I teach them morality; to be true to themselves; to respect their own rights, and

those of their neighbours; and to be useful members of the planet they inhabit.

"On all fit occasions, I inculcate, above all things, an aversion to war, as the greatest curse which can afflict a nation; to be just; to be generous; and, particularly, to protect the stranger and traveller in their land. I leave the affairs of another world to be introduced by the Father of all Worlds, or such of his benevolent agents as to his wisdom may seem meet.

"Thus acting, I have prevailed on a fourth part of my charge to leave their clustered situation in the old towns, and move out, for the greater conveniency of raising stock, and employing good land in cultivation; to make fences; to plant fruit trees; to raise and spin cotton, and, in several instances, to weave it; to depend on their farms for food, and, aided by the wheel and the loom, for clothing; to seek, in their improvements, for the necessities of life; and in hunting, for amusement only.

"For the first three or four years, I experienced a continued rudeness of opposition. In the succeeding three or four, success was slowly progressive; but, even during this period, I reaped scarcely any other than a harvest of ingratitude. At length, however, by persevering in the course I had adopted, I have brought the Indian mind to yield, though slowly and reluctantly, to the evidence of facts; and the plan is now no longer problematical.

"Several of the Indians have sowed wheat, planted fruit trees, and used the plough. Several of them have made spinning-wheels and looms; and some weave cloth. Among the Lower Creeks, we have more than twenty looms in use; and, of these, eight were made, as well as are wrought, by the hands of Indians. Of blankets made by an Indian, superior to the Yorkshire duffell, a sample has been sent to government; and the whole process, from the sheep to the blanket, was the work of Indians, the irons for the loom excepted. We have homespun cotton cloth, equal to that of our neighbours, and the dyes and stripes, in some instances, good; and I believe we have now nearly three hundred spinning-wheels, occasionally in use by Indian women. Although the last year was uncommonly unfavourable to raising cotton, the demand for wheels, cards, looms, ploughs, and other implements of husbandry, is greater than I can supply. Some few of the Indians have tanned leather, and made saddles. Several have made ornaments for themselves; and some, butter and cheese.

"When I first came here, there were not ten women in the Oconnee who wore petticoats lower than the knees; and now the long petticoat is in general use. The women were the only labourers; but now the men partake in the labours of the field, as well as in spinning and weaving.

"At the Oconnee, I have a large farm, where we raise corn, peas, wheat, barley, rye, rice, oats, flax, cotton, potatoes (sweet and Irish), melons, pumpkins, turnips, &c. I have peaches in great variety, and of excellent quality; and all the varieties of garden-roots and vegetables. I have a grist and a saw-mill, a tan-yard, a shoe and boot-

maker, a tinman, a cooper, two wheelwrights, a cabinet-maker, an instructor in spinning and weaving, a loom and weaver, a set of blacksmiths, and a school-master. We have saddlers, and shall soon have a hatter. One family of eighty persons are clothed in our homespun. Our wool, flax, and cotton, are of our own raising; as are our dye-stuffs. Our wheels and looms are also of our own manufacture; and we have introduced the flying shuttle into general use among the Indians. From this state of improvement, you will readily believe it is become the common topic of conversation among them."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

"Reflections on the Tendency of a Publication, entitled, Hints to the Public and the Legislature on the Nature and Effect of Evangelical Preaching. By the Rev. John Hume Spry, M. A. 2s. 6d.

"The Year of Jubilee, considered in a Discourse, delivered at the Unitarian Chapel, in Essex Street. By Thomas Belsham. 1s. 6d.

"Five Essays on the Proof of Man's Future Existence. To which are prefixed Seventeen Sermons on Important Subjects. By Pendlebury Houghton. 8vo. 7s.

"The Jubilee, rendered a Source of Religious Improvement. A Sermon delivered at Worship Street, Finsbury Square, October 25, 1809. By John Evans, A. M. 1s.

Six Sermons, on some of the most Important Points of Christianity; as also Five Sermons on Occasional Subjects. By the Rev. A. Freston, A. M. Rector of Edgworth, Gloucester. 10s. 6d. to Subscribers, 12s. 6d. to Non-Subscribers.

Greatness no Pledge of Happiness, a Sermon preached at the Parish Church of Simonburn, on 25th October, 1809. By James Scott, D. D. 1s. 6d.

Letters to the Rev. Daniel Veysie, B. D. occasioned by his Preservative against Unitarianism. By Lant Carpenter, LL. D. 12mo. 7s. 6d.

An Attempt to shew the Folly and Danger of Methodism. By the Editor of the Examiner Weekly Newspaper. 2s. 6d.

Sermons on several Subjects, from the Old Testament. By John Hampson, M. A. 8vo. 9s.

Two Sermons on the Jubilee. By James Churchill, Henley. 1s. 6d.

MISCELLANEOUS.

Facts and Observations relative to Sheep

and Wool, Ploughs, Oxen, and other Subjects of Husbandry. By the Right Hon. Lord Somerville. 8s.

Studies from Nature; containing Seventy-eight Outline Engravings of Scenery, selected from the Mountains of Cumberland, Westmorland, and Lancashire, from Drawings taken on the spot, and engraved by William Green. Folio, 5l. 5s.

The Speculum; an Essay on the Art of Drawing in Water Colours. By J. Hassell. 1s. 6d.

The Antiquarian and Topographical Cabinet. Vol. VI. 15s.

The Imperial Encyclopædia. By William Moore Johnson, A. M., and Thomas Exley. Part I. 4to. 8s.; or No. I. (to be continued weekly) 8d.

A Treatise on Plane and Spherical Trigonometry. By Robert Woodhouse, A. M. F. R. S. 8vo. 7s. 6d.

Fuci; or Coloured Figures and Descriptions of the Plants referred by Botanists to the Genus Fucus. By Dawson Turner. Vol. II. Royal 4to. 4l. 13s.

The Philosophy of Botany. By Dr. Thornton. Parts XVIII and XIX. 10s. 6d. each.

A Set of Monosyllabic Lessons, printed with a large type, upon cartridge paper, for Schools conducted on the Rev. Dr. Bell's Plan.

The Imperial History of England, from the Landing of Julius Caesar, to the Commencement of the Reign of George III. No. I. Folio (to be continued weekly), 6d.

History, Anecdotes, and Secret Memoirs, of the Legislative Union between Great Britain and Ireland. By Sir Jonah Barrington. Part I. Imperial 4to. 1l. 1s. fine paper 2l. 2s.

Reports of Cases, argued and adjudged before the Lords Commissioners of Appeals in Prize Causes in May, June, and July, 1809. By Thomas Harman Acton, Esq. Vol. I. Part I. Royal 8vo. 6s.

A Narrative of the interesting Particulars attending the Second Siege of Zaragoza. Translated from the Spanish. By William Bay, Esq. 2s. 6d.

A Letter addressed to Samuel Whitbread, Esq. M. P., with Suggestions for forming an Asylum for friendless young Ladies. To be had gratis of Miller, Albemarle Street.

A Letter addressed to the Right Hon. the Lord Mayor, on the Subject of General Medical Relief to the Diseased Poor of the City of London. By James Amos, jun. Esq. Secretary to the City Dispensary. 2s. 6d.

Evening Amusements; or the Beauty of the Heavens displayed; in which several striking Appearances to be observed on va-

rious Evenings in the Heavens, during the year 1810, are described. By William Frend, Esq. M. A.

A Catalogue of the Library of the Royal Institution, methodically arranged, with an Alphabetical Index of Authors. By William Harris, Keeper of the Library. 15s.

The Poetical Register and Repository of Fugitive Poetry for the Years 1806 and 1807. Crown 8vo.

British Georgics. By James Grahame. 4to. 1l. 11s. 6d.

Voyages and Travels to Pekin, Manilla, and the Isle of France, between 1784 and 1801. By M. de Guignes, French Resident in China. 4to.

Continental Excursions, or Tours into France, Switzerland, and Germany, in 1782, 1787, and 1789. By the Rev. Thomas Pennington, M. A. 2 vols. 8vo. 15s.

RELIGIOUS INTELLIGENCE.

EAST INDIES.

From the accounts lately published by the Baptist Mission Society, we insert a few extracts.

The first is taken from an account of a native convert of the name of Futtick, who died in April, 1808.

"In our brother Futtick," says Mr. Ward, "another Hindoo is added to the number of those who have died in the faith, giving glory to God.

"Futtick came down from Dinagapore with a disorder upon him which never was wholly removed. For many months before his death he was much afflicted: yet in all his afflictions his faith in Christ was not diminished.

"A little before the last heavy return of his affliction, he appeared considerably better, and did some business in the printing-office. During this state of convalescence, for two or three days together, he was very earnest in his addresses to the brahmans, and others employed in the office, warning them against perseverance in rejecting the Gospel. Seeing this, it was thought, that perhaps Futtick had not long to live, and that he might be bearing his last testimony for God to these men. Such it proved, for in a day or two afterwards he was taken ill, and every one who saw him perceived his approaching dissolution.

"At this time, two persons, a man and a

woman, were at the Bengalee school, seeking Christian instruction. One evening in particular Futtick endeavoured, with peculiar earnestness, to bring them to Christ. Roop, one of the native brethren, perceiving the effect it had on him, intreated him to spare himself: but he could not be dissuaded from recommending Christ to his fellow-countrymen, though at the time he was burning with the fever.

"One evening, brother Moore, when attending the Bengalee prayer-meeting, asked Futtick respecting the state of his mind. He expressed his unshaken confidence in Christ, and raised the tune before prayer.

"On the evening before his death, he sent for me. The symptoms of death were upon him; but he was cheerful even in death. He was talking to his mother on worldly-mindedness, warning her against it, and urging her to be ready for death.—Not being able to stay long, I went home, and returned between nine and ten o'clock the same evening. Futtick was then worse. On my placing myself before him, he gave a brief history of his life after his conversion. He began with our coming into the country with the Gospel, and went on to his own reception of it, and his taking his nephew by the hand, and spreading the good news through the villages near his residence. This nephew had learnt a few hymns, and

used to sing them at the places where Fut-tick sat down to talk about the Gospel. He went on with his story till he began to talk about *Deep Chund*, who, to our great grief, has lately gone back into idolatry! Fut-tick urged us to seek to recover this wanderer*.

"With all this detail, which had been interrupted again and again by want of breath, and by the weakness necessarily accompanying dying moments, Fut-tick at length was overcome, and acknowledged he must give it up.

"After a short pause, I asked him respecting his prospects, and his hope of salvation. He, collecting all the breath he could, with peculiar force and emphasis, said, "I have not a doubt of obtaining salvation by the death of Christ." I asked him if he had any uneasiness about leaving the world? To this he answered by quoting, "Blessed are the pure in heart, for they shall see God;" and then added a very proper reflection or two on the vanity of the creatures. After this, commending this, my dying brother, to the Lord, I left him.

"The native brethren sat up with him by turns. About one o'clock Roop asked him, whether they should sing? He answered in the affirmative: and they continued singing for some time. About half past five in the morning they sung the hymn, the chorus of which is, "Full salvation by the death of Christ:" after which Kreesheeno prayed, when almost immediately Fut-tick expired.

"Fut-tick, naturally of a warm and ardent temper, entered into the Gospel with his whole heart. Nor did he ever swerve from it, nor shrink back when it was to be defended. Before the most learned, or the most audacious of the brahmans, he was the same; he feared none of them; he avowed himself a Christian; he exhibited to them, in undisguised language, the character of their gods; and then would shew them the love of Christ, and the way of salvation by him. He would say, "I have gone into all your ways of folly, sin, and shame: I have tried them all. I know where you are, and declare to you that there is no way to heaven but by Jesus Christ." His zeal in recommending the Gospel is a pleasing trait in his Christian character. He was the instrument in bringing Kanace, Kaunta, Deep Chund, his own mother, his sister Bhancee, and her two sons, to attend the means of

instruction, all of whom, except the two last, have been baptized.

"His general walk was consistent and exemplary. Under all his persecutions for the Gospel, he still adhered to it with great faithfulness. The last ten days of his life were distinguished by a frame of mind, which made his heavy afflictions appear light and momentary.

"Putting all these facts together, who can help admiring the divine grace in the conversion, perseverance, and blessed end of a man who was once an enthusiast in idolatry? This grace will particularly appear, if we think of his former state. There are many obstacles in the way of the salvation of every man; but to all these common obstacles add those in the way of every Hindoo, arising from his cast*, his ignorance, the influence of friends, his prejudices, his aversion and contempt of foreigners, through union with whom alone he can hear of the way of salvation; and then say, Is not every converted Hindoo eminently a monument erected to the honour of our Saviour? No doubt it appears much more easy to a Hindoo female to mount the funeral pile, and embrace the flames which are to burn her to ashes, than to shake hands with a European! —But that we may still more admire the riches of the grace of Christ in the conversion of a Hindoo, let us remember that every power and faculty of the mind, and all the members of his body, have been, as it were, baptized into idolatry. His mind is filled with the impure stories of the gods, and all his modes of thinking and reasoning are interwoven, like net-work, with every decision of the mind. He can scarcely think at all, except through the medium of the system in which he has been nourished. All the members of his body have been habitually employed in this impure and idolatrous service. He has the marks and scars of idolatry indelibly imprinted on his flesh, and must carry them to the grave with him. All he hears and sees, and practises after conversion, is new, and to his old nature and habits very strange. Nor can he see all the reasons for these things as he could have done if he had been taught from his infancy to think and reason in religion by the metaphors, ceremonies, histories, and doctrines of the Bible. Well may conversion, in all cases, but especially in such a case, be called a *new creation*, and a Hindoo Christian a *new creature* in Christ Jesus."

* He has since been restored to the communion of the church, on his profession of repentance.

* "A Hindoo alone knows the full meaning of the word OUTCAST."

The following facts are curious.

"When we were at Ugrudeep," writes another of the Missionaries, "I received two written essays from a person at Vijayupore, who had met with some tracts which were given away last year, but I had not an opportunity then to peruse them. I sent a copy of Luke to him. Since then, I have read his essays with some interest. The name of the person is Data-ram. He is a disciple of Choitunya, and tries to make the Bhuktee shastra and the Gospel agree. The religion of Choitunya, and the religion of Jesus, he supposes, are one, and seems to predict their establishment. 'The clouds from two countries having met,' he says, 'they will cause such an inundation as will overflow all heights, rivers, and streams, and unite all in one.' He sends his salutations to all the members of the church of Jesus Christ; and his papers were directed to be either delivered to me at Cutwa, or at Serampore."

"As soon as I could, I sent brother Brindabund, who of his own accord was desirous to go and see him. He returned last Saturday, and brought a very encouraging account of the reception he met with wherever he went, but especially of the kindness which Data-ram and his household shewed to him. He staid with him four days. Data-ram took him to see his relations in the villages around, who all shewed him great respect. He is an elderly man. He says, he has been seeking the true way for forty years. He wrote a letter in answer to mine, in which he speaks of coming to see us soon, and sends his salutation 'to all the saints at Serampore, and in all other places.'"

The mission at Rangoon, in the Burman country, is still maintained, though hitherto almost all that the missionaries have been able to do is to acquire some knowledge of the native language. One of the missionaries teaches English to some Burman children. The only two Burmans with whom they have had an opportunity of conversing, profess themselves struck and pleased with the resemblance which, they say, the language of the Bible bears to that of their Shastras, and which the character of our Saviour bears to that of their *Gaudama*.

The printing press at Serampore appears still to be actively employed. The Shanscrit New Testament, the last volume of the Bengalee Bible, and another volume of the Ramayana, are completed; and the Oreeya Testament, it was expected, would be finished in March last. The Governor General received a copy of the Shanscrit Testament very graciously. One of the missionaries

(Mr. Ward) has been employed for five or six years in a work on the *Religion and Manners of the Hindoos*, which he means to publish. It treats of their Shastras, Ceremonies, Gods, Temples, Images, Worship, learned Men, Priests, Devotees, sacred Places, Casts, Manners, and Customs. And another of the missionaries, Mr. Marshman, is employed, in conjunction with Mr. Lassar and his own son, in translating from the Chinese into English, and printing, the works of Confucius.

A singular case of hydrophobia is related in one of the letters. A Hindoo convert was bitten by a mad jackal, in the corner of his mouth. He did not begin to feel the effects of the bite till nearly two months afterwards, when after a few days it proved fatal. The account given of this man's end is pleasing. He was at times so furious that it was necessary to tie him down in bed; but, during the intervals between these fits, he was very earnest in prayer, not only for himself, but for the Church, that God would pour out his blessing upon it; and he expired with prayer on his lips.

THE POPE.

The following speech of Bonaparte, to a deputation of Romans, which waited upon him in the course of last month, throws some farther light on his intentions with respect to the Popedom, and, independently of this, is in itself a very curious and characteristic production.

"Messieurs, Deputies of the Departments of Rome!—My mind is filled with remembrances of your ancestors. The first time that I pass the Alps, I will make some stay in your city. The French Emperors, my predecessors, had separated you from the territory of the empire, and assigned your country as a fief to your bishops. But the welfare of my people no longer admits of any division whatever. France and Italy must be completely united under the same system. Besides, you had need of a powerful hand. I feel a particular satisfaction in being your benefactor. But it is not my intention that there shall be any the least change made in the religion of our fathers. I, the eldest son of the Church, will not depart from her bosom. Jesus Christ did not deem it necessary to invest St. Peter with a secular supremacy. Your see, the first of Christendom, shall remain such. Your bishop is the spiritual head of the Church, in like manner as I am its Cæsar. I give to God that which is God's, and to Cæsar that which is Cæsar's."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

BONAPARTE made his entry into Paris on the 14th of November. On the following day the King of Saxony arrived in that city. The King of Holland, and some other of Bonaparte's vassal princes, have since repaired to Paris; and it is supposed that he meditates some important changes. His address to the Legislative Body is in his usual style.—Since the last session he had reduced Arragon and Castile to submission, and was marching upon Cadiz and Lisbon, when he was under the necessity of treading back his steps, and planting his eagles on the ramparts of Vienna: three months have terminated this fourth punic war:—He has united Tuscany to France: the Tuscans deserved this, by their mildness, and the services they had rendered to civilization:—By the treaty of Vienna his allies have acquired an increase of territory:—He has annexed to his other titles that of Mediator of the Swiss:—In Holland, the *debouche* of the principal arteries of his empire, changes are imperiously called for:—Sweden has lost by her alliance with England her finest provinces; a fresh proof that alliance with England is the presage of ruin:—Russia has gained Finland, Moldavia, Wallachia, and a part of Galicia: he can be jealous of nothing that produces good to that empire. The following passages of his speech deserve to be given entire:

"The Popes, become sovereigns of part of Italy, have constantly shewn themselves enemies of every preponderating power on the peninsula—they have employed their spiritual power to injure it.—It was then demonstrated to me that the spiritual influence exercised in *my* states by a foreign sovereign, was contrary to the independence of France, to the dignity and safety of *my* throne. However, as I acknowledge the necessity of the spiritual influence of the descendants of the first of the pastors, I could not conciliate these grand interests, but *by annulling the donative of the French Emperors, my predecessors, and by uniting the Roman States to France.*"

"The Illyrian provinces stretch the frontiers of *my great empire* to the Save. Contiguous to the empire of Constantinople, I shall find myself in a situation to watch over the first interests of *my commerce* in

the Mediterranean, the Adriatic, and the Levant. I will protect the Porte, if the Porte withdraws herself from the fatal influence of England. I shall know how to punish her, if she offer herself to be governed by cunning and perfidious counsels."

"The genius of France conducted the English army—it has terminated its projects in the pestilential marshes of Walcheren. In that important period I remained 400 leagues distant, certain of the new glory which my people would acquire, and of the grand character they would display. My hopes have not been deceived—I owe particular thanks to the citizens of the departments of the Pas de Calais and the North. Frenchmen! every one that shall oppose you shall be conquered and reduced to submission. Your grandeur shall be increased by the hatred of your enemies. You have before you long years of glory and prosperity. You have the force and energy of the Hercules of the ancients."

"When I shall shew myself beyond the Pyrenees, the frightened leopard will fly to the ocean, to avoid shame, defeat, and death. The triumph of my arms will be the triumph of the genius of good over that of evil; of moderation, order, and morality, over civil war, anarchy, and the bad passions. My friendship and protection will, I hope, restore tranquillity and happiness to the people of Spain."

He concludes with stating, that in the Reports of his Ministers they will see all his ideas for the amelioration of his people followed up; that the finances are in so prosperous a condition, that he will have to demand no new sacrifice, though he has doubled his military means.

A letter has appeared in the public prints, which is confidently said to have been written by Bonaparte to the Emperor of Russia. It is dated at Schoenbrunn, on the 10th of October. After congratulating Alexander on his recent treaty with Sweden, and stating the general outline of his treaty with Austria, for his moderation in respect to which he takes great credit to himself, while he hopes he has done what is gratifying to the Russian Court, he thus proceeds:—

"I send your Majesty the English Journals last received. You will there see, that the English Ministers are fighting with each

other; that there is a revolution in the Ministry, and that all is perfect anarchy. The folly and absurdity of that Cabinet are beyond description. They have recently occasioned the destruction of from 25 to 30,000 men in the most horrible country in the world; it would have been just as well to have thrown them into the sea; so pestilential are the marshes of Walcheren! In Spain they have lost a very considerable number of men. General Wellesley has had the extreme imprudence to commit himself in the heart of Spain, with 30,000 men, having on his flanks three armies, consisting of 90 battalions, and from 40 to 50 squadrons, whilst he had in his front the army commanded by the King, which was of equal force. It is difficult to conceive such an act of presumption. It remains at present to be ascertained who are to succeed the late Ministry.

"The United States are on the worst terms with England, and seem disposed, sincerely and seriously, to approximate to our system."

It is still affirmed, that notwithstanding the assertions of the French Journals to the contrary, the Tyrolese have not submitted to Bonaparte, but are in a state of active and determined resistance.

Nothing has occurred to dissipate the gloom which hangs over the affairs of Spain. The armies of Blake and of the Duke del Parque, which, encouraged by some partial successes, had imprudently advanced too far on the road to Madrid, have been defeated, the former with great slaughter, though superior in numbers to the French, his army consisting of 55,000, and theirs of 40,000. On this occasion he lost, in killed, wounded, and prisoners, the French accounts say, more than half, the Spanish accounts about one-third, of his force. No doubt can

be entertained that the French are pouring large reinforcements into this country; and if, before these have arrived, they have been able thus to turn the tide of war, what hope can be reasonably indulged that effectual resistance can long be made on the part of the Spaniards. Our army, under Lord Wellington, still remains at Badajoz. A change is said to have taken place in the constitution of the Spanish government, which has infused considerably more vigour into their councils; and a spirited proclamation has appeared, which would seem to justify this idea, had they not all along written so well and acted so inefficiently. The Cortez, it is affirmed, will meet in January. The Hon. Henry Wellesley is about to proceed as our minister to Spain.

The island of Walcheren has been evacuated by our forces. The fortifications of Flushing were previously demolished, and the arsenal and basin so injured, as to be at present of no use to the enemy.

AMERICA.

It is confidently affirmed that the negotiations between this country and the United States have been suspended, in consequence of some expressions on the part of Mr. Jackson, our minister, which were deemed insulting to the American government. If the statement in Bonaparte's letter to the Emperor of Russia, respecting that government, be correct, we might expect that they would watch for any circumstance which would furnish them with a plausible pretext for breaking off the negotiations. We still hope, however, that there is such a fund of good sense and moderation in that country, as will prevent them from going to war with us, since that war can only serve to forward the designs of Bonaparte; designs which are directed as much against free America as against free England.

GREAT BRITAIN.

The ministerial arrangements have been at length completed. The Marquis Wellesley has accepted the office of secretary of state for foreign affairs, Lord Bathurst, who had consented to hold that office provisionally, having resumed the presidency of the board of trade. The brother-in-law of the Marquis, J. C. Smith, Esq. has been nominated under-secretary of state.

The Persian ambassador has arrived, and been introduced to his Majesty, by whom he has been most graciously received. He appears to be exceedingly gratified by the attentions which have been paid to him.

The corporation of the city of London has

experienced an unusual degree of agitation during the present month, in consequence of motions being made, both in the common council and common hall, to address his Majesty on the conduct of the Walcheren expedition, and on the dissensions of his ministers. A strong opposition was made to the measure, but a majority in both cases decided in its favour. The King's answer omits any notice of the passage which alludes to the dissensions of his ministers. It is as follows:

"I thank you for your expressions of duty and attachment to me and to my family."

"The recent expedition to the Scheldt was directed to several objects of great im-

portance to the interests of my allies, and to the security of my dominions.

"I regret that of these objects a part only has been accomplished.

"I have not judged it to be necessary to direct any military inquiry into the conduct of my commanders by sea or land, in this conjoint service.

"It will be for my Parliament in their wisdom, to ask for such information, or to take such measures upon this subject, as they shall judge most conducive to the public good."

The trial of Mrs. Clarke and the two Wrights, for a conspiracy to defraud Colonel Wardle, has issued in the acquittal of the defendants. We are obliged to postpone our remarks on this case, and on the measures pursued in consequence of it by the friends of Colonel Wardle.

NAVAL INTELLIGENCE.

A part of the Toulon fleet, consisting of three sail of the line and four frigates, with twenty store-ships under their convoy, having sailed for the relief of Barcelona, was

met by some ships of Lord Collingwood's fleet, then cruising in the neighbourhood; and the result was such as might have been expected. The three line-of-battle ships were driven on shore, and two of them were burnt by the enemy. A frigate was likewise driven on shore, and about sixteen of the store-ships fell into our hands, or were destroyed. Our whole loss amounted to fifteen men killed, and fifty wounded.

The islands of Zante, Cephalonia, Ithaca, and Cerigo (belonging formerly to the Republic of the Seven Islands), have surrendered to a small squadron of ships that was sent against them.

Our cruisers have shewn of late an increased degree of activity in delivering the Channel from the depredations of the French privateers which have infested it. Several of them have been taken. Twelve gun-boats have also been captured off Friuli in the Mediterranean.

Four French frigates and a brig are said to have made their escape from the Loire, and to have gone to Guadaloupe.

OBITUARY.

On the 28th of Nov., 1809, died the Rev. W. WILTON, aged 39, rector of S. Stoke, near Arundel; already known to the public as the author of a work, written with much piety, entitled, *The Christian Spectator*. As a minister, he was but little known, the Lord having seen fit to confine his services to a small and retired sphere. In this he laboured incessantly, by doctrine, exhortation, and example, not only publicly, but from house to house, having within him that true and only principle of ministerial exertion, the love of Jesus Christ. Nor was he less exemplary in the performance of every relative duty, through that faith and love, from whence he constantly drew his strength, his motives, and his consolations; yet upon no work of his own did he place any dependence for salvation; his sole reliance was that of a lost sinner on an almighty and merciful Redeemer.

He was eminently of a meek, gentle, and cheerful spirit. His affections being set on things above, that wisdom descended into his heart, which is pure, peaceable, easy to be entreated, full of mercy and good fruits. —In regard to his worldly affairs he was not without many trials: his income was small, and his family increasing. But every trial seemed to have its proper end answered in him, by spiritualizing his mind, and lifting it up more and more to high and heavenly things.

* * * For "*Answers to Correspondents*," see the 2d page of the Cover.

ERRATA.

P. 648, col. 1, l. 30, for *is* read *be*.

657, col. 1, l. 17, for *commute* read *transmute*.

In the midst of a useful course it pleased God to arrest his labour. An inflammation in the bowels, commencing on the 27th of November, at two o'clock in the morning, terminated his earthly existence on six o'clock the succeeding evening. His disease was rapid and excruciating; on his death-bed therefore he could say but little. What he did utter, indicated a temper most submissive to the divine will; and to those who performed the affecting offices of friendship towards him in his last hours, it was evident, that, in the midst of his sufferings, he was occupied in thinking on Him, who had redeemed him with unknown and inconceivable sufferings on the cross.

To the Church of England his loss is great; he was cordially attached to her doctrines and discipline, and he may with justice be reckoned amongst her most faithful ministers. In a private point of view, his death is the source of deep and almost overwhelming affliction. He has left a widow and seven children, with an expectation of an eighth, without having had it in his power to make the smallest pecuniary provision for their support. A subscription, however, has been set on foot for their assistance, and there is little doubt that so truly pitiable a case requires only that it should be known, in order to obtain adequate relief.

S.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE EIGHTH.

FOR 1809.

REMARKS ON THE ARMENIAN VERSION OF THE BIBLE.

THE excellence of the Armenian Version is, I believe, generally acknowledged; and therefore its use, in determining the readings of the original Scriptures, would be of great value, if it had remained uncorrupted. The French author, De Cirbied, whose observations are inserted in the *Christian Observer* for December (p. 752), affirms, that it has always remained pure and intact. This assertion is given without any acknowledgment, and apparently without any suspicion, that the contrary opinion is maintained by the best critics. It may be sufficient to refer to Michaelis (chap. vii. §. 18): "The Armenian Version would be an inestimable treasure, had it descended to the present age unaltered by time and superstition. But the churches of the Lesser Armenia, or Cilicia, submitted in the 13th century to the authority of the pope; and Haitho who reigned from the year 1224 to 1270, became, shortly before his death, a Franciscan friar. This prince was not only attached to the church of Rome, but likewise was acquainted with the Latin language: and, publishing a new edition of the Armenian Bible, altered, or rather corrupted, it from the Vulgate. For instance, he translated all the prefaces of Jerome; and as the words of 1 John v. 7. were not in the old Armenian MSS.,

he inserted them, probably, from the Latin. For, 37 years after his death, this passage was quoted at a council, held at Sis, in Armenia, and is found in other Armenian records. See Galani Consilia, and Thess. Epist. la Cronian. tom. iii. pp. 4 and 69. It is therefore natural to suspect, that Haitho has too closely followed the Vulgate in other instances; and.....the subsequent MSS. of the Armenian Version were taken from the edition of Haitho. Adler asserts it as a fact, though he gives no proof."

It is to be regretted that your Correspondent should pay no attention to the authority of Michaelis, either by confuting him, if that was in his power; or at least by assigning some reason for giving greater credit to De Cirbied; and this without taking the trouble to inform your readers who this author is, or what is the title of the work from which his observations are extracted. Perhaps your Correspondent may reply, that Griesbach denies that the Armenian Version latinizes; but the reason assigned by Griesbach for his favourable opinion of the Armenian Version, is very well confuted by Michaelis.

I send you these remarks, in the hope that they may be inserted in the Appendix to your eighth volume.

Jan. 1810.

CANTAB.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Report of this Society for the year 1809 is preceded by a Sermon, preached before it on the 1st of June last, by the Rev. Charles Daubeny, LL. B. Archdeacon of Sarum. This sermon is little more than an epitome of various works with which Mr. D. has already favoured the public. It consists chiefly of an attack on Mr. Lancaster, and his plans of education; some strong censures of the enthusiasts and schismatics; and lamentations that the business of educating the poor should be so much engrossed by these enemies of the truth and of social order. We lament, as much as Mr. Daubeny, that the Established Church should have so disproportionately small a share in this "work and labour of love;" and we feel disposed to agree with him in this, that if her ministers do not rouse themselves from their supineness, she may be once more overthrown.

But what preventive remedy shall be applied in the anticipation of this evil? Shall we occupy ourselves in railing at Joseph Lancaster, and at those other *fanatics* who are teaching the poor to read their Bibles, and are thus endeavouring, each in his own way, to supply the negligence of the "regularly-constituted pastors" of the people. If we *must* vent our zeal in censuring, instead of acting and exciting others to act, ought we not to bestow a part at least of our censures, where they are unquestionably due, on those "lawfully-appointed ministers," who either look calmly on while "the hungry poor" whom they should feed with the bread of life are perishing for lack of knowledge; or rouse their dormant energies, only to load with obloquy those who step forward to perform the good which they themselves have neglected? Had the ministers of the established

Church done their duty, or would they now do their duty, there would be comparatively little room for these complaints. But is it not a notorious fact, that, excellent and truly apostolical as that church is, in her doctrine and in her various institutions, her interests have in numerous instances been abandoned by those who are bound to maintain them; and that, through their criminal inattention to the instruction of the poor, the Scriptures would have continued a sealed book to thousands and tens of thousands, who, by the efforts of Mr. Lancaster, and of those whom Mr. Daubeny, perhaps with truth, stigmatizes as enthusiasts and schismatics, have been enabled to "draw water out of those wells of salvation*." Even if we should admit all that Mr. Daubeny has said of these men to be true, we must, nevertheless, admire and honour their zeal in that best of causes, the instruction of the ignorant; and we must hold up their conduct, in this respect at least, to the admiration and imitation of others. "Go and do ye likewise," would we say to the ministers of the church: "out-preach, out-teach, out-pray, out-live, these men; and you will neither have time nor inclination, nor will you have occasion, to employ yourselves in lamentations and complaints, about the emptiness of your own places of worship, and the increase of separatists. The remedy is in your own hands: and every other will be ineffectual.

* We ourselves have known instances of populous parishes, where the only schools instituted for the instruction of the poor have been those of dissenters. And when an attempt has been made in these very situations to form schools in connection with the Established Church, by individuals attached to her communion, the attempt has been discountenanced by the clergyman.

"Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli."

Desist, therefore, from complaint, and apply your hands to the work. Then may the future days of our church emulate her best days, and even exceed them: then may our Jerusalem be what she is calculated to be, "the light and the glory of all lands."

Almost the only part of the Report before us which is new, is the "Account of the Society's Protestant Missions in the East Indies for the Year 1808." This venerable society enjoys the glory of being the first, and, we may add, the most successful labourers, in this important part of Christ's vineyard; and we feel our minds cheered and elevated as we contemplate, not only the good already accomplished by their means, but the prospects of farther good which the account before us furnishes. We proceed to give an abstract of it.

A letter from Mr. Pæzold states, that at Vepery, Negapatnam, and Pullicat, 41 Malabar, and 70 Portuguese and other European infants, and nine Malabar adults, were baptized in the course of the year; and that the number of communicants had been 97 of Malabar, and 158 of Portuguese or other European extraction.

Mr. Kolhoff, in a letter dated Tanjore, 8th October 1807, informs the society that he continued endeavouring to fulfil the important duties of his station. Besides the usual duties of preaching to the English and Tamul congregations on Sundays, and visiting the sick, he had been careful to see the children in the school, and the Catechumens, duly instructed in the truths of Christianity; and he had reason to think that those instructions had been productive of much good. "Several persons," he adds, "of HIGH CAST among the Catechumens, who had been instructed, and had observed the pious and good behaviour of Christians living amongst them, had been awakened, and induced to embrace Christianity, and had been admitted into the congregation by holy baptism."

They had gladly received the instructions delivered to them; and Mr. Kolhoff had had great reason to praise God for the ample proofs they had given, that they had not embraced Christianity on wrong motives, but from a sincere desire to secure the salvation of their souls. The ill-will and contempt shewn to them, by their heathen relations, had not been able to shake their constancy. They were not ashamed to confess that they were Christians; and they endeavoured to shew themselves to be such, by a Christian life and conversation. It would have been a source of comfort, had he been enabled to say this of every native Christian amongst them. To prevent the accumulation of mere nominal Christians, the most scrupulous care was taken not to admit any into the congregation, who appeared to have unworthy views; and he often inculcated amongst the Catechumens, that as the benefits, which they would receive by giving a due reception to the truths of the Gospel, were very great, so their condemnation would be equally so, if they should prove unfaithful to the engagements made at their baptism.

"The great necessity of a fellow-labourer in the concerns of the extensive Tanjore mission, had led him to request of Mr. Pohle, that, if he could spare Mr. Horst, he would consent to his removal to Tanjore; which he had accordingly done, and Mr. Horst had been of great use in the schools and congregations of that mission. The distant parts of the mission in the Tinavelly country were still badly provided for, especially as the declining state of the country priest's health, and his advanced age, had rendered it necessary to recall him to Tanjore. Palamcotta required the constant residence of a missionary, who would also find, in those congregations, sufficient employment for two country priests and catechists."

"For an account of the increase of the congregations, reference is made to Mr. Horst's letter. Among the

native Christians, who have finished their course, the example of two persons in particular, viz. Gabriel, a catechist, and Sinnahsmal Sandashee Pulley's mother have been worthy of notice. The former died in the 73d, and the latter in the 60th year of her age. As their lives had been exemplary, so their whole conduct at their departure had been *awakening and edifying. They shewed their resignation to the will of God, and expressed lively hopes of their interest in the grace of God, and of a blessed immortality through the merits of their Redeemer.*"

The Maha Rajah of Tanjore, having established a large charitable institution for the maintenance and education of Hindoo children of different casts, his tender regard for the memory of the late Rev. Mr. Swartz had induced him to establish also a charitable institution for the maintenance and education of fifty poor Christian children. There were also thirty poor Christians maintained and clothed by the Rajah's charitable institution. He had given orders that his Christian servants, civil and military, should not be denied by their officers liberty to attend divine service on Sundays and festivals, and that they should be excused from all other duty on such occasions.

"Messrs. Kolhoff and Horst, in a letter, dated at Tanjore, 21st of February 1807, state that the converts* from paganism and popery had been carefully, for several months, as usual, instructed in the doctrines of Christianity; and great attention had been paid to the influence which the word of God, made known to them, had had on their conduct. As their ardent desire for instruction, and their zealous endeavour to live up to the rules delivered to them, left no room to doubt of their sincerity, they had been admitted into the church, at their earnest entreaty.

* We should have been glad had the number of these converts been specified.
EDITOR.

"A number of other persons, and amongst them a Bramin, having shewn a desire to embrace Christianity, the missionaries had thought it their duty to explain to them the whole counsel of God, respecting their salvation; but, apprehensive that their views were not right, they had thought it necessary to have them some time on trial, and to defer admitting them into the congregation, till their motives should be ascertained. These fears presently were found not to have been ill grounded, for they withdrew and soon disappeared, when they discovered that they had no worldly advantages to expect by embracing Christianity.

"Some soldiers' women had been baptized, or received from popery, and married, and almost all of them were behaving very well. Some of them were in the habits of both private and domestic devotion, to the discredit of their reprobate neighbours, many of whom, though born in a Christian country, were worse than heathens. And, amongst the men of the invalid Artillery Company, there were examples of great attention to religious duties.

Divine service had been performed, every Sunday, in the English, Tamul, and Portuguese congregations, and great care had been taken, in particular, to instruct those who had been admitted for the first time to the Lord's Supper, and to instil into them a clear knowledge of the nature, intention, and inestimable blessings of that divine ordinance.

"The country priests and native teachers had faithfully assisted in preaching the word of God, and in instructing and admonishing Christians in private. They had also visited the congregations in the country, and exhorted the heathens to turn from their idols unto the living God, and to accept the blessing of salvation purchased by Jesus Christ. They had also made it their business to visit the sick belonging to the English and the Tamul congre-

gations, and the invalids of the military; and they had experienced much satisfaction, and seen the prospect of great good, in the discharge of this branch of duty.

"They had lost by death one of their most respectable and exemplary Christians, Sandhōshee Pulley, post writer. He had not only been an assiduous attendant at church and sacrament, but likewise very exact in his family devotions twice a day, and the power of godliness had shone very conspicuously in him to the very last.

"Their native mission - doctor Shinnappen was constantly employed, at Tanjore, and at the mission school at Kanandhacudhee (about fourteen miles distant); the season being very sickly, and the people anxious to have their children inoculated with the cow pox.

"A school, which had been opened, some years ago, in the little Fort, for the benefit of soldiers' children, and which had been generously supported by the liberality of General Macdowal, whilst he was commandant of Tanjore, had been likely to be dissolved, in consequence of the failure of that support, after the General's departure. To prevent so great a misfortune, the Lady of General Blackburne, the Hon. Company's resident at Tanjore, and several other persons, had resolved upon a monthly subscription for the benefit of the school, in consequence of which, two European invalids had been appointed schoolmasters, and ample provision had been made for furnishing every thing necessary for the school. The missionaries had also made it their business to visit this school frequently, to superintend the schoolmasters, and examine the progress of the children."

"Several of the country congregations had been visited by Mr. Kolhoff, in the course of the last year, and he had exhorted and animated them to be "stedfast, unmoveable, always abounding in the work of the Lord." *The faithful adherence of*

these congregations to Christianity, notwithstanding the many temptations they were exposed to from without, and from within, gave inexpressible joy; and the more so, as almost all of them had been, before their conversion, daring robbers and murderers by profession. Three families amongst them had indeed violated their Christian engagements, by forming marriage connexions with heathens; in consequence of which, they had been censured. The head of one of these families had expressed great remorse for his conduct, but the others were still hardened."

The Rev. Mr. Pohle, in a letter dated at Trichinapally, the 17th of February, 1808, states, that in the course of the preceding year, there had been in that mission twenty baptisms, amongst which, five were of adult heathens, eleven converts from popery; and two hundred and eighty communicants. The congregation at the end of the year amounted to 412 souls; viz. Portuguese 108, Malabars 304; and 25 at Dindegai.

Mr. Horst is mentioned as in full occupation at Tanjore, and as being a very great help to Mr. Kolhoff, who otherwise would be likely to sink under his burden. This mission having no funds for the poor belonging to it, Mr. Pohle had begun to raise one for their benefit; and with the assistance, and contributions, of the charitably disposed in the congregation, and other persons, he had recently lent to Government five hundred star pagodas, upon interest, which is the smallest sum they accept. His fellow-labourers in the mission were as he had reported last year, and their labours also were the same; and his own occupations at Trinchinapally were so great, that he could do little more, with respect to distant natives, than give instructions and directions to the catechists, how properly to address them. He concludes with recommending himself to the prayers, love, and protection of the society.

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ECCLESIASTICAL PREFERMENTS.

Rev. J. Baines, rector of Cainham, Weston R. Salop, *vice* Colt, dec.

Rev. Francis Ellis, M. A. vicar of Long-Compton, co. Warwick, Snairston R. Bucks.

Rev. John Cabbell, Luppit V. Devon.

Rev. George Trevelyan, to be a canon-residentiary of Wells cathedral, *vice* Ben-cowe, dec.

Rev. J. J. Brasier, LL.B. Whitmore R. co. Stafford, *vice* Mainwaring, dec.

Rev. Tho. Talbot, Horsford V. and Hors-ham St. Faith's perpetual curacy, Norfolk.

Rev. Richard Polwhele, S. C. L. Anthony V. Cornwall, *vice* Reynell, dec.

Rev. Mr. Lewthwaite, Addle V. near Leeds, Yorkshire, *vice* Nicholson, dec.

Rev. Frodsham Hodson, B. D. rector of St. Mary's, Stratford-le-Bow, elected principal of Brazenose college, Oxford.

Rev. J. Cockle, B. D. Blyton V. Lincolnshire.

Rev. D. Harris, M. A. Meline R. in South Wales, *vice* Bowen, dec.

Rev. Tufton Charles Scott, LL. D. Monck-ton V. Kent, with the chapelries of Birch-ington and Wode, *vice* Pratt, dec.

Rev. James Foote, to the church and pa-rish of Logie Port, in the presbytery of Bre-chin, and county of Forfar, *vice* Rev. Alex-ander Peter, translated to Dundee.—Rev. Adam Laidlam, to the church and parish of Southdean, in the presbytery of Jedburgh, and county of Roxburgh, *vice* William Scott, dec.—Rev. John Russell, to the church and parish of Muthill, in the presbytery of Auch-terarder, and county of Perth, *vice* John Scott, dec.

Rev. Edward Anderson, B. A. to a minor-canonry of Carlisle cathedral, *vice* Farrer, dec.

Rev. Charles Dayman, M. A. Poundstock V. Cornwall, *vice* Penrose, dec.

Rev. John Oliver, Egloskerry and Tremain perpetual curacies, Cornwall, *vice* John Oli-ver, dec.

Rev. E. Bellman, Helmingham R. co. Suffolk.

Rev. Daniel Davies, B. D. vicar of Mar-tletwy, co. Pembroke, Bayvil with Moyl-grove living, in the same county.

Rev. Craven Ord, B. A. St. Mary-le-Wig-ford V. in Lincoln.

Rev. John Parker, M. A. Cold Norton V. Essex, *vice* Stone, deprived thereof.

Rev. Wilfrid Clarke, M. A. to be preacher at the Charter-house, *vice* Lloyd, dec.; and Rev. Charles Richard Pritchett, B. A. to be reader there, *vice* Clarke.

Rev. R. Williams, Llanrhyddlad R. in Anglesea, N. Wales, *vice* W. Williams, dec.

Rev. William Williams, perpetual curate of Llantachreth, Llangelynnin R. in Merio-nethshire, *vice* R. Williams, resigned.

Rev. Anthony Lister, M. A. vicar of Gar-grave, Tatnam R. in Lincolnshire.

Rev. W. Hockin, jun. Felack R. Corn-wall.

DISPENSATIONS.

Rev. John Kirk, M. A. vicar of Scarbo-rough, co. York, to hold Thwing R. in the same county.

Rev. Thomas Shuttleworth Grimsbaw, M. A. to hold Burton R. co. Northampton, with Biddenham V. co. Bedford.

DEATHS.

Suddenly, the Rev. Richard Golding, vicar of Stoke, in Norfolk, and curate of Abington-in-the-Clay, Cambridgeshire.

At Laceby, near Caistor, co. Lincoln, far advanced in years, the Rev. David Field, rector of Thorton-le-Moor, and vicar of Ulceby, Lincolnshire.

Rev. Reginald Brathwaite, M. A. rector of Brinkley, in Cambridgeshire, and vicar of Hawkshead, Lancashire.

At Ripon, Yorkshire, the Rev. Isaac Cook, M. A. head master of the Grammar school there.

At the New London inn, Exeter, the Rev. John Smyth, D. D. master of Pembroke coll. Oxford, prebendary of Gloucester, and rector of Fairford, in the same county.

After a long and severe indisposition, aged 70, the Rev. James Maidman, many years rector of Perrivale, co. Middlesex, and minister of Kingsland chapel.

Aged upwards of 70, the Rev. John Deacle, Rector of Newbottle, and vicar of King's Sutton, Northamptonshire.

Aged 70, the Rev. Robert Cranmer, 33 years rector of Nursling, Hants.

At Eyfield-house, Berks, in his 45th year, the Rev. William Musgrave, rector of Kingston Bagpaze, Berks; of Chinnor, Oxon; and formerly of St. John's college, Oxford.

After a few days illness, the Rev. George Borlase, B. D. Casuistical Professor and Registrar in the University of Cambridge, and Rector of Newton, in Suffolk. He was many years fellow and tutor of St. Peter's college.

At Coptford, Essex, aged 59, the Rev. Dr. John Kelly, rector of that parish. He was of St. John's college, Cambridge.

At Redland, near Bristol, in the prime of life, the Rev. Jeremy Innys Baker.

At Blundeston, Norfolk, after a few days' illness, in his 68th year, the Rev. Norton Nicholls, more than 40 years rector of Lound and Bradwell.

At Appleby, the Rev. Wm. Cowper, M. A. vicar of Ramsey and Dover Court cum Harwich.

At Taunton, Somersetshire, aged 75, the Rev. Thomas Cookes, of Worcestershire.

In Piccadilly, aged 64, Mr. T. Hawkes, army accoutrement-maker; highly esteemed for his sound integrity, unostentatious liberality, and unaffected piety.

At the Rectory-house at Narborough, the Rev. William Pares, B. D.

Aged 63, Mr. Tenny, of Donington-Wilkes, co. Lincoln. While walking near his house he was seized with spasms in his stomach, of which he died in a few minutes.

At Saltash, in Cornwall, suddenly, Mrs. Spicer, wife of Capt. S. of the Royal Navy, leaving a young family of five children. She was at a tea-party, enjoying the most perfect health and spirits, and, without the least warning or a groan, fell back lifeless in a chair.

At Cobham-hall, Surrey, in the prime of life, the Rev. Inigo-William Jones, youngest and only surviving son of Harry Jones, formerly of New-Inn, and late of Turnham-green, esq. attorney-at-law. Mr. H. Jones, by money transactions, acquired a fortune of nearly 300,000*l.* To his eldest son, Henry, he left 150,000*l.*; the remainder equally amongst his younger children, a son and two daughters. It is worth remarking that both the sons have been cut off in the prime of life, nearly at the same age, and after an illness of a few days.

At the house of the Globe Insurance Company, in Pall Mall, of which he was chairman, Sir Frederick Morton Eden, bart. A man of distinguished knowledge, particularly on political and commercial subjects.

At his seat at Fulham, Middlesex, aged 87, Sir Philip Stevens, bart. one of the oldest servants of the Crown, M. P.

Francis Fraser, esq. of Findrack, Scotland. He was returning home from a Justice of Peace Court, missed his way, fell into a rivulet, and was drowned.

At Chesham, Bucks, aged 79, Mrs. Clarke, widow of that eminently learned and pious divine, the Rev. Thomas Clarke, B. A., late rector of Chesham Bois. During a long series of years, Mrs. Clarke's deportment had been consistent with the Christian principles she professed; and as her latter end approached, she enjoyed a peace of mind expressive of a humble and firm dependence for salvation on the atoning merits of her Redeemer. She has bequeathed the following Legacies:--To the British and Foreign Bible Society 100*l.*; to the Society for Missions to Africa and the East 100*l.*; to the Society for Relief of poor pious Clergymen 100*l.*; to the Sunday School at Chesham 50*l.*; and to the Female Benefit Society at Chesham 50*l.*; with several other small donations to the indigent.

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